

## A Reformed teachers' College for Canada has started

by Harry A. de Vries  
C.C. staff

September 8 marked the first day of class for both students and instructors at the Canadian Reformed Teachers' College in Hamilton. After eight long years of careful planning, the College opened with an enrolment of 6 full-time students and 18 part-time students. The staff consists of two instructors and a secretary. With 17 schools in Canada, the Canadian Reformed Church is geared to ensuring the Reformed direction of Christian education in the schools by taking the bold step in its commitment, in opening the college.

The development of the idea for the college from the first meetings of the League of School Societies in 1974 to the formulation of the Constitution and the actual opening of the College was a sincere faith commitment on the part of supporters and at the same time a lot of hard work on the part of many committee members.

Today, the College offers full-time courses in the Hamilton Cornerstone Canadian Reformed Church and part-time evening courses in the Guido de Bres High School next door. It has the support of most of the Canadian Reformed communities across Canada, either through the local school societies or specially organized local associations, so that the first year budget of \$85,000 is largely accounted for.

Already in 1974 the League of School Societies appointed a committee to investigate some form of academic training for teachers in their schools. The result was a tentative plan in the summer of 1975, and by the spring of 1976 a more complete proposal for a college including a preliminary budget of \$65,000. The budget was based on the cooperation of all the existing school societies. With 1,300 members contributing \$1.00 each per week, that budget could be met.

The following November 5 League meeting was historically a very significant event, because it dealt with the report and recommended that "the Canadian Reformed community set up a college to provide teacher training consisting of a three-year course primarily aimed at the elementary school level," and that "this college be operated by as many school societies in Canada as wish to participate with equal representation." Furthermore, the decision was taken to open the college in September, 1977. A steering committee was appointed to study materials for a Canadian course. However, the opening date could not be met, largely due to the lack of a college principal.

In 1978 the steering committee formed a board of governors representing all the supporting societies. Its executive consists of five members, all from Ontario. Two years later, in September, 1980 the constitution and the bylaws were accepted. Shortly thereafter the association was granted the status of a charitable organization.

The principal's position was filled by Mr. T.M.P. Vander Ven of Armadale,

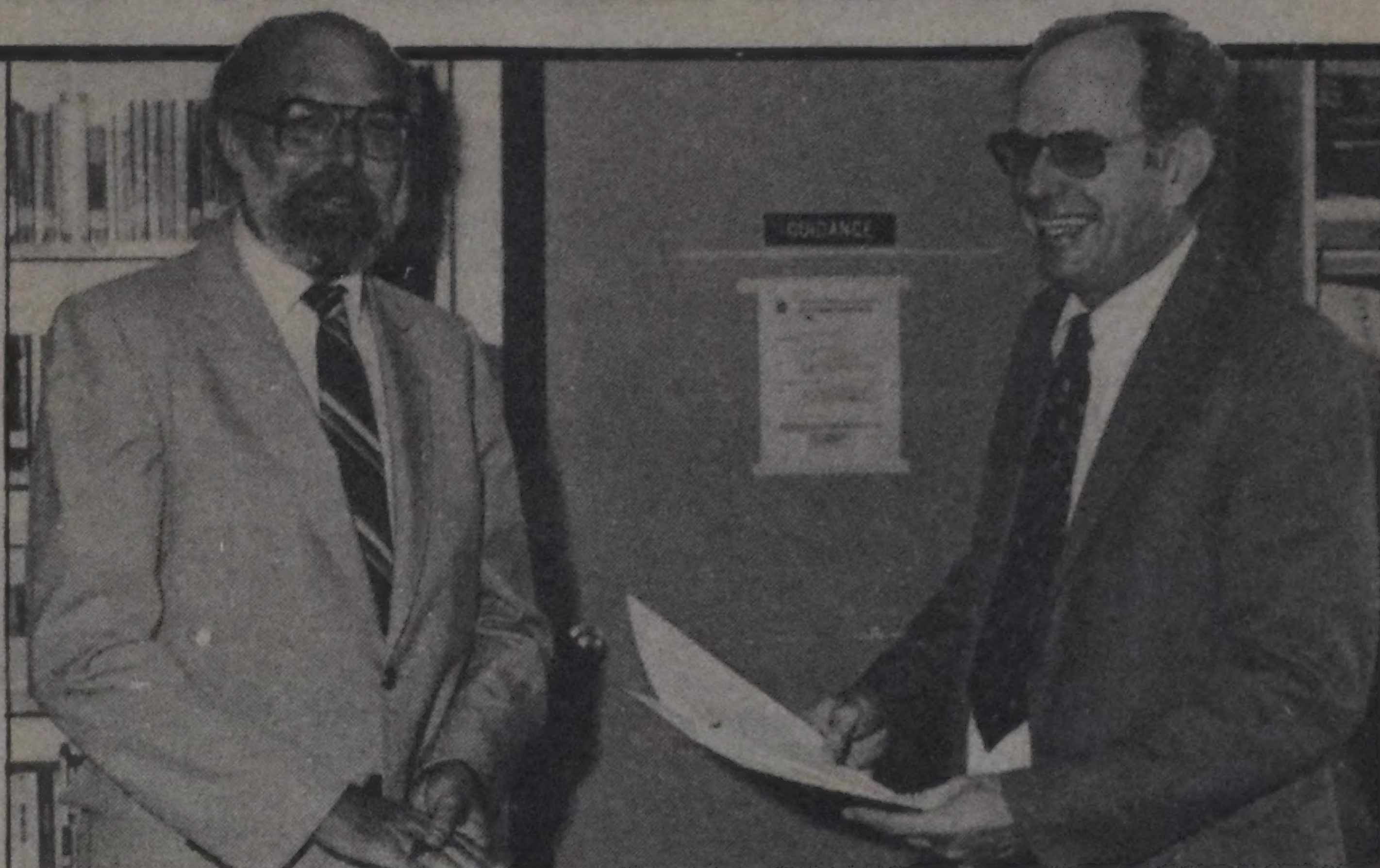
Australia. Mr. Vander Ven first came to Canada for a visit in August, 1980. In September he was appointed as college principal and in the following January he arrived with his family to stay. Mr. W.F. Horsman of Burlington was then appointed as the second full-time instructor.

The College, like all Christian educational institutions in Ontario, is not recognized by the government, although it hopes that some day this part of the vision will also become reality.

Three programs are presently being taught at the school. The first program is offered on a part-time basis in the form of half-credit evening courses to those who are currently teaching and cannot attend full-time. Then there is the full-time course lasting one year which requires a B.A. degree for admission. And the third is a three-year program based on the Australian model of teacher training. High school graduates can take the three-year course to complete the Teachers' College requirements. This program includes Education Foundational Studies, Current Methods Studies, a compulsory course in English as well as other limited academic studies, and about 20 weeks of practice teaching, or "extended practicum."

Full-time student fees for the 1981-82 season are \$600, not including supplementary fees, and \$80 per half-course credit for part-time students. Courses will also be offered during the summer.

Mr. Vander Ven made clear in a recent telephone conversation that the College does not wish to align itself with any other institutions as the King's College in Alberta has. Its goals are to provide a comprehensive program that will be recognized in all Canadian provinces where supporting school societies are found. Official



The full-time staff of the Canadian Reformed Teachers' College in Hamilton: Mr. W.F. Horsman (l) and principal T.M.P. Vander Ven (r). The College opened September 8th.

recognition and government support are yet a long way off, but the school is determined to maintain its independence during the intervening years.

How the College will fare in terms of attendance and location remains to be seen. Estimation is that it will remain in its present location for another year, and that for its third year it will have to move to larger facilities.

### Library

A library collection of five to six thousand books is one of the goals to be reached within the next three to five years. The library project falls under the auspices of CARE, the Care and Assistance to Reformed Education committee. It will serve both as a library for the college and a resource centre for supporting elementary schools. Schools in various regions are also aiming to set up their own resource centres to tie in with the College library.

Since the College offers the unique possibility of obtaining a teaching

diploma part-time, many Christian teachers who are not of Canadian Reformed background may be interested in attending, although there is the drawback that the College diploma is not recognized officially. The College Board has not yet decided either if it will at some point open the courses to outsiders. One of the problems is the matter of tuition cost which is now largely paid by members of the Canadian Reformed Church. If that matter should be worked out, the question is still whether the Board is interested in having students from other backgrounds attend. Since there is no other Reformed teachers' college in Canada, the admission question, it would seem, will be dealt with some time in the future.

Since there are a few school societies that do not support the college at this point, a drive is under way to find financial assistance that is consequently not coming in. Drive results are expected to be known November 1.

## Lakewood in financial difficulty

Lakewood Christian Conference Grounds, located near Sarnia, Ontario, is in financial difficulty and faces the possibility of being closed down unless a considerable amount of money is raised soon.

Lakewood currently has loans and mortgages totaling \$125,000 and pays about \$30,000 per year on interest alone. Since the conference grounds gets most of its income during two or three months of the year, it has been unable to meet these obligations.

Lakewood is owned by a faithful membership which elects a board of directors. Mel Mellema is its part-time manager. Board president Len Joosse of Sarnia says that Lakewood is "facing financial ruin if we do not come forth with our donations and clear the debt." Appeals have been made for government funding but those things take time, he said.

The conference grounds managed to break even during this past summer season but it is the past debts which have to be cleared.

The organization has sent out letters

to individuals throughout south-western Ontario and has also gone to Christian Reformed churches throughout Classis Chatham.

Lakewood has always had the potential for becoming a year-round conference centre. A central building with meeting rooms and dormitory is only partially completed, due primarily to lack of funding... but that is for the future.

Manager Mellema speaks enthusiastically about the potential of Lakewood; increased programs, more conferences, larger campground areas. But he adds that the organization must get over this major financial hurdle first. It needs \$125,000 now and it is appealing to the membership and to other supporters of Lakewood to come up with the money.

A number of "emergency meetings" were held in early October in Sarnia, Chatham, Strathroy, Aylmer and Woodstock to help drum up support and to initiate local fund-raising campaigns.

The board president is concerned

about the grounds which are located near Forest, ON. "Are we going to keep Lakewood and maintain it as a place where Christians can come and enjoy nature and where our youth will continue to be challenged with the need for Christian loving in their free time? It is up to our supporters to respond," he says.

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## Next Week:

Do refugees still need homes?



# VIEWPOINT

by Keith Knight

## Of gossip and Kingdom-wrecking

I heard someone talking about you the other day ... and it wasn't too nice. I didn't believe her, of course, but it did make me think twice about just how sound your marriage really is.

Gossip.

It's deadly. It can turn a respectable Christian woman into a prostitute or an upstanding businessman into a mafioso. It can demolish a reputation and result in the financial ruin of a faltering Christian organization.

Every one of us is a victim of gossip, some more often than others. I have heard unbelievable stories about myself which came back as third or fourth generation gossip without even the tiniest thread of truth attached to it.

Within the past month, I have heard a considerable amount of slander about many different people within the Reformed community and also about a few respectable Christian organizations. And that upsets me. It is upsetting simply because it has no value except to feed the wagging tongue of the gossipier. It seems better to be a "kingdom-builder" than a "kingdom-wrecker".

And yet it seems to be in vogue to talk about each other and, in doing so, stretching the truth a little to make the story just a bit more spicy.

Gossip about business failures are always popular. When a wealthy Christian businessman goes bankrupt, the truth gives way to speculation and rumour and gossip. We like to hear stories about big men who fall on their financial faces.

Many people also relish tidbits of gossip about marriage breakdowns or about the 35-year-old who isn't married yet.

Christian organizations are not exempt from rumour and ridicule. It is one thing to criticize a group's program or personnel when that criticism is based on facts. It is quite another when that criticism is based on hearsay, gossip and idle talk.

Christian schools are criticised all the time; often-times the criticism is based on facts and often-times it is based on gossip.

It seems strange that we vent our gossip at fellow Christians and Chris-

tian organizations. Perhaps it is because that is all that we know — the reformed community around us.

But is there nothing better to do over the afternoon cup of tea or around the office coffee pot? Can we not say anything constructive about other people around us, fellow brothers and sisters in the faith? Is it such a joy to ruin a person's or an organization's reputation and to then watch that person or that organization attempt to regain dignity and self-confidence? I have met people who must spend a few years to rebuild their own lives which have been ruined by gossip. There are Christian organizations who must devote a great deal of time on "positive public relations" to counteract a groundswell of negative criticism.

We all fall into the trap of gossip now and then. I don't think that anyone is immune. It is part of our sinful nature. But we should all attempt to turn gossip into a positive action of character-building. If you catch yourself about to gossip, make a positive comment instead.

Rather than whisper about the

businessman who has had a difficult time in his work, express hope and understanding of the situation and pray for that person.

In many of our circles there is very little caring for one another. We do not tend to build each other up. In fact, we almost feel ashamed doing that in front of others. It is always more fun to be critical and cutting and gossipier.

As reformed Christians, we should be a caring community. Too often we are a critical community. Let us live the joy which we have in our rich heritage and which we hear each week off the pulpit. Let us express our thankfulness, not only to our Lord but also to our friends. Let us share our faith, not our gossip. Let us be supportive of one another and of the work being carried out by our Christian colleges and other organizations.

We should not give in to the devil's luring ability to tear apart God's people. The devil loves gossip. Each nasty word, each untruth makes him jump with glee.

Let us build and work ... for Christ.

## OUR FAITH, OTHER FAITHS

By Rev. Johan D. Tangelde

### Sects and cults — part 9

"Swamiyae saranam Ayyappa" (Lord Ayyappa is my refuge) chant devotees in praise of the explosively popular Hindu god Ayyappa during the pilgrimage season in Kerala, India's first democratically elected communist state. Once little more than a local deity, the Ayyappa cult is now even drawing followers from the West. In 1970 fewer than two million worshippers visited the god's remote shrine in Kerala's Cardamon Hills. In 1980, at the close of the season, more than 8 million had paid homage, including 1000 foreigners from the U.S., Belgium, Australia and Israel. Correspondent Radhakrishna Rao reported to *Asiaweek* that the Ayyappa cult may be poised to take its place alongside Sufism and the Hare Krishna movement as the West's latest mystical fad.

"In this country they have Father's Day and Mother's Day, and they might as well have a Guru's Day", said guru Muktananda Paramahansa to his more than 2000 followers during a secluded retreat in upstate New York. Muktananda is known to his devotees as Baba (father). He has been visited by such celebrities as California Governor Jerry Brown, Singers James Taylor and Carly Simon, Anthropologist Carlos Castaneda and Astronaut Edgar Mitchell. In what is called an "intensive" Muktananda transmits shakti-energy or elemental force in one two day ritual of teaching and meditation. One of his American disciples testified of him: "He is the perfect guru for the West. We expect when we put something in to get something out — like instant coffee — and from Baba you get instant experience."

Indian guru Rajneesh opposes established religion — and Christianity in particular — with vengeance. At his ashram (commune) in Pune, near Bombay, he teaches his disciples the

worship of self-gratification. His stand on sex is: "If you use sex for fun, it is virtue; if you use it for reproduction, it is sin." A few of Rajneesh's critics accused him of blending California-style group grope sexual therapies with Indian mysticism for a cosmic flavour. Many of Rajneesh's followers tend to be young Europeans or Americans who drift to India in search for spiritual direction. In Pune, a reporter comments, they find surrogate parental approval for letting go.

Youth are attracted to Eastern mysticism. It is estimated that by now several million Europeans and North Americans have been touched by the mushrooming eastern cults and their practices. In some cities in the Western world oriental movements crowd out the Christian churches. With little debate or critical thought, young people are seeking philosophical or religious answers. And they turn to the East in their disillusionment. Some young people have moved to India or Nepal to sit at the feet of a guru in some cave or to join an ashram. But most who have been drawn into eastern mysticism have stayed in their own country.

Eastern mysticism is discovered at the time when Christianity in the West appears weak in spirit. The East is still the East, but the West is no longer the West. While in Asia youths are rejecting their religious heritage, and sometimes finding their way into Christianity, in the West many young people believe that their culture can no longer provide answers for their questions. They tend to be skeptical about the values they have inherited and are open to any and all experiences. The East is looking toward the West for their sciences and technology, while in the West many question their benefits. Hinduism and Islam are struggling with the strong inroads of

secularism, while youth from the secular West turn to the East for spiritual guidance. Asia, to which many sect devotees are looking with hope, is rapidly disappearing. A short visit to the large and bustling cities such as Bangkok and Tokyo will be a spiritual shock for them.

When did Eastern cults start to make their inroads in the West? Some trace the origin of the new religious revolution to Timothy Leary's founding of the League for Spiritual Discovery in Millbrook, New York, in the late 1960's. This new youth counter culture, rejecting "packaged and promoted" American way of life, often rejected their Judeo-Christian heritage. Many became enchanted with mysticism, magic and the miraculous. Theirs is an anti-intellectual and even anti-ideological world. In this setting Asian spirituality made a deep impact. Youth yearned to get to know someone or something like God through a direct

experience.

Are Westerners able to become "true" devotees of Eastern cults? I believe that the eastern mystical route is an extremely difficult one to follow for the Westerner. Westerners are different from Asians. The Easterners are more inward-directed. They are more intuitive rather than analytical in thought.

How do Easterners themselves view the rise of eastern cults in the West? The Third World theologian C.S. Song, formerly principal of the Tainan Theological College, Taiwan, is quite critical. He says that there has been too much romanticism on the part of Western seekers of the oriental meaning of life and also on the part of its Asian advocates. He charges that "the oriental sects that thrive on the consumerism of western society are sad caricatures of their distant spiritual ancestors."

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Advertising

Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday

10 a.m. for the next week's issue. See classified page for rates.

Subscriptions

\$17.50 for one year and \$32.00 for two years. Overseas by

Airmail \$55.00. Surface mail \$25.00.

Calvinist Contact is published by Knight Publishing Ltd., 99

Niagara St., St. Catharines, ON

Canada Mail: Second Class Mail Registration No. 9-0451.

Postage paid at St. Catharines, Ontario. Postmaster: Send

address changes to Calvinist Contact, 99 Niagara St.,

St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published

weekly except for the 8th and 29th of August and the last

issue of December, by K. Knight Publishing Limited,

99 Niagara St., St. Catharines, ON L2R 4L3. Second

class postage paid at Lewiston, N.Y. 14092. Postmaster:

send address changes to Calvinist Contact, P.O. Box 110,

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# LETTERS

## Faith healer is evil, says doctor

Dear Sir:  
I am writing this letter with the encouragement and approval of one of my patients who went to the Philippines in August 1981 in the hope of obtaining a healing at the hands of the miracle healer Antonio Agpao of Baggio City.

My patient has a malignant brain tumour which was operated on in Toronto in 1979. The neurosurgeon was not able to remove all of it, and he advised both the patient and his family that the remaining tumour would most likely continue to grow slowly.

My patient is also a reader of Calvinist Contact and he was encouraged to proceed with his plans to go to the Philippines by a letter in the July 10th issue of Calvinist Contact. I hope you will print his experience in your paper in the hope of dissuading others who are desperately ill from seeking a "cure" from a faith healer in the Philippines.

I may also add that another person and also a reader of Calvinist Contact went, at the same time as my patient did, in order to secure a healing from Multiple Sclerosis. This person called me and offered her full permission to mention her name and experience in this letter in order to warn others not to go.

On arriving at the "healing centre" in Baggio City, a staff member of Rev. Agpao's healing centre addressed the group who had come for healing. He stressed the importance of spiritual and inner healing. This was followed by several more lectures on positive thinking, and on spiritual awareness. He advised each person to pray to God. Whether Moslem, Buddhist, Christian or Hindu, you were all praying to the same God, so he said.

Then the patients received their operations. These were done without instruments. The skin and tissues would be opened, the tumour drawn out and the skin and tissues would be folded back in place leaving not even a scar. Relatives and friends freely entered the room where the operation was being done.

I saw photographs of these operations in progress. The operators hands were covered by a good amount of blood, his fingers were not visible, but appeared to be flexed towards the palm of the hand. At first glance, one might think that his fingers were inside the body. These "operations" took only a few minutes and were repeated four days in a row.

My patient asked for, and received, a piece of tissue from the operation and placed it in

preservative formaldehyde and returned it to me. I asked Dr. Treloar of Stratford to analyze this specimen for me. His report was, "mature fat cells only, no tumour cells were seen." The other patient suffering from Multiple Sclerosis, a disease of the spinal cord and brain, also came back with a specimen. The pathologist reported it to be gut from a small animal. My patient has a brain tumour. Fat cells or fatty tumours do not occur inside the cranium.

At the conclusion of the healing sessions all the patients were urged to attend a church service which was held in a chapel on the premises. This was the Philippine Spiritual Church of Science and Revelation founded by Rev. Antonio Agpao who is also its president. At the church service the patients received a bronze medal as an award. Each was to wear this always on their body. The medal contained healing power and this power would continue to flow into their body. Needless to say, the patients received many opportunities to make "donations" to the healing centre.

The faith healer, Rev. Agpao, claims he does his healing work by power he receives from God and the Holy Spirit. Rev. Agpao is

a magician and a fake. As the magician produces the rabbit out of an empty hat, so Rev. Agpao produces some freshly killed chicken blood and gut to soil his hands when he operates.

I hope that this account will warn readers of Calvinist Contact

to avoid such faith healers. These healers are sacrilegious and evil, deliberately deceiving desperate people, making use of God and the Holy Spirit to gild their deceptive craft.

John Vanderkooy, M.D.  
Harriston, ON

## Marriages need preventative medicine

Dear Sir:  
I find your editorial "Adam and Eve in 1981" in the October 2 issue of C.C. rather sensational and naive, comparing the relationship between Adam and Eve with the present marriage relationship.

I also pick up from the editorial a kind of preachy alarming quality, hitting as many evils of our present time as possible. No doubt this particular style will impress a number of people, but beyond that very little or nil will be accomplished as far as actual help to the marriage relationship is concerned.

Since Adam and Eve a lot of water has flowed underneath the proverbial bridge. To all of us living in the 20th century, life is plenty complicated in many ways including the marriage relationship. It is natural that at times we look back wishfully, wishing that life were as simple and good as it was in the past. This desire for the security and simplicity of the past (back to the womb) is understandable, yet unrealistic, as most of us know quite well.

The wish to turn the clock of time back to "the good old days" is just that, wishful thinking. Even trying to slow down, let alone stop or reverse, the natural flow of cultural and social changes is pretty well impossible. Even the Pope with all his ecclesiastical power is not able to stop or slow down the 20th century changes and its effects upon marriage and

family life in the R.C. Church. All wishful thinking, writing or preaching, to me compares with a rather useless fantasy that somehow we have the power to hold back or change the course of clouds and winds, just because we wish!

Mr. Editor, I believe that you will serve the readers of C.C. better with contributions in C.C. helping marriage and family life along in a positive and practical way. To me this means taking marriage where it is at presently, and guiding the same in the direction it is going, regardless. The marriage relationship needs help but in a better and different way than hitting people with words.

Also, help is needed beyond the present counselling services which focus a lot of time and energy on "fishing bodies out of the river." I suggest that the church which has so much investment in the family and marriage, on a local level begins to provide realistic preventative programs.

I suggest that qualified and professional persons in the area of marriage and family life from the Christian community through the medium of C.C. provide local churches with practical suggestions and programs. This means helping people to understand, to cope and to grow through the conflicts and crisis of life towards a more rewarding relationship in marriage and family.

Rev. Peter Mantel,  
St. Thomas, ON

## Is there no musical talent among us?

Thoughts during the coffee break of the Cantata Singers, while studying Mozart's Psalm 130 - De profundis clamair.

Two articles in the last issues of Calvinist Contact express a great deal about the organizational talent within our Reformed community. The Calvinist Cadet Convention in Niagara Falls and the Inaugural ceremony of Redeemer College in Hamilton bear witness that we are people who love organization and are "good at it."

Famous and yet-to-be famous speakers are attracted (often to include the clergy; how can't look anders?) to give the occasion the necessary momentum.

As a speaker, participant or guest you not only know where and when to sleep, but also what and when to eat for the next three days. No help is needed from any outside agency: we do it all ourselves. Do we?

What happens when we search for talents in the field of music (or entertainment in general)? We cannot find talent "good enough" for our celebrations; therefore, we often have to "import" the talent.

The Calvinist Cadet Convention was entertained by two organizations under the auspices of Club "The Netherlands": the Klompen dancers and the brass band "Holland's Glory." The next evening the convention selected the sweet harmonious gospel sounds of a Mennonite organization, the Torchmen. I am not criticizing the quality of the entertainment but ask myself one question: Are there no qualified Reformed instrumentalists or singers who could witness to a rich musical heritage, close to the Reformed heart?

What a great opportunity to show participants from all corners of North America that the Reformed community of Niagara is

"alive and well" to be a witness! We, in turn, offered a brass band consisting of many members who had never heard of Calvinist Cadets and a dance group which usually delights the dancers and social gatherings of Club "The Netherlands."

Not a great inspiration for Reformed people you say? Did we have any choice? A sad state of affairs within the Reformed community.

I hear you say: There are lots of groups, soloists and instrumentalists within our circles, we don't have to go "somewhere else."

On, no? Let's look at the inaugural ceremony of Redeemer College. The soloist for the celebration has to be imported from Calvin College! A college for Ontarians and we cannot find talent from inside the community the college tries to serve in 1982. And you said .... This problem can be resolved, though.

If Redeemer College cannot find soloists, instrumentalists or choirs for the occasion, should it not offer courses in the fine arts to remedy this situation? One might hope so, if the analysis is correct.

My coffee break is almost over, but before we begin the final movement a few questions: Is there so little talent in the Reformed community that the two organizations mentioned had to "import" the talent? Or is there a reluctance to "go with the Kleyne luyden" musicians?" (Some prophets never honoured in their own country)."

Let me know what you think. In about a month our choir knows the motet and it would be inspiring to witness somewhere in the Reformed community.

Okey, let's begin again; bar 35, Gloria Patri et Filio.

Gerzinus E. Hoekstra  
St. Catharines, ON

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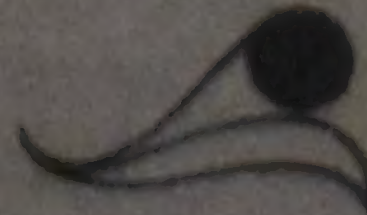
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# Church Page

## PASTORAL PONDERING

### Dissent is to be expected in a living church

When we returned from our vacation and made a hasty inspection of the garden, we were greeted by a prolific growth of thistles. While I contended with these barbed customers, it struck me that there is considerable similarity between thistles in the garden and dissenting voices in the church.

You see, one of the lessons which I learned very early in life is that the growth of thistles indicates the presence of good soil, productive soil. And, as I sought to console myself with this knowledge while I struggled with the prickly growth, it occurred to me that also in the church it takes good soil to produce thistles. It takes a good church, a productive church, a lively church, to produce critics and dissenting voices. For that matter, even heretics will grow only in a living church. Only a dead church is a truly peaceful church. None of us want such a church.

Both denominationally and locally, we can sometimes be terribly impatient with the dissenters. There are times when we long for a church without critics and dissenters, these prickly disturbers of the peace. But such a longing, while understandable, is both foolish and naive. Remember, only an absolutely barren soil produces no thistles.

Rev. H. Samplonius  
First Chr. Ref. Church  
Edmonton, AB

### "Cash in" games have gone too far

Lotteries have been around for some time. The thing is that they've always been held on a relatively minor scale, perhaps for some local cause in the community, or as a "harmless" form of "entertainment" in (yes) church halls and other centres of social activity. The really big stuff was out there in Las Vegas, far removed for us, far enough not to arouse our moral indignation. Then came the Olympics and the need to cover the deficit. Seemingly reluctant, the Federal Government allowed the Olympic Lottery as a passive way of supporting the over-budgeted fanfare in Montreal. But Parliament caught on quickly. Now there is Loto-Canada, purportedly seeking legitimate revenue for other worthy causes. There is the Western Canada Lottery and its Eastern counterparts.

There is lots of discussion on how the windfall profits ought to be shared: for the Commonwealth Games in Edmonton or whatever other event will provide us with a noble excuse to carry on. We must not forget to mention the countless local grab-bags that keep multiplying: radio CHQT's "Where's the pilot landing this time?" game, an abundance of draws at our Klondike Days, *Reader's Digest* jackpots, and whatever else our commercialized society can dream up to advertise its products.

It seems to me we've gone too far. Lotteries play on greed. Nobody really cares to support the Olympics '88. They're just looking for a pot of gold. In Christian organizations we used to say that money given without the heart's support might just as well remain where it is. But gambling is a permanent feature of our society. In a day when it is precisely the greed of men that fuels the fires of rampant inflation and that leads us to build pipelines regardless of disastrous consequences, we ought not to play on it all the more.

Don't get me wrong. I am not necessarily saying that all lotteries are by their very definition unacceptable to the Christian. I see nothing wrong with a 10 cent grab-bag at a local church bazaar. One can be too extreme in these things. Yet I say, we've gone too far with it. And it is time, also in this area, for some responsible stewardship. The only ones who can truly teach that to a society yearning for bigger bank accounts, are those who know the words of the Lord: "Don't be anxious. All these things shall be yours as well. But seek first the Kingdom...."

Rev. H. De Moor, Jr.  
First Chr. Ref. Church  
Abbotsford, BC

### A youth leader may help young people

At its last meeting the consistory had a lengthy discussion on a report submitted by the youth elders. The report expressed concern for the ability to meet the spiritual needs of our young people, and to guide and challenge them to meet the unique opportunities they face. Attention also focused on our responsibilities as parents and church leaders to provide our youth with Christ-oriented activities and programs which will stimulate and encourage them to channel their talents and efforts toward furthering the kingdom of God, and to prepare them for eventual leadership in the church.

In response, a recommendation was unanimously approved to consider calling a full-time youth leader to assist the pastor in organizing and directing a meaningful church education program, and in providing leadership for our youth. A Study Committee will gather more data for the consistory and for an eventual

presentation to the congregation. Any input from the congregation will be appreciated.

First Chr. Ref Church  
Sarnia, ON

### Classis Huron report

The two most important matters dealt with at Classes were the Vanastra Ministry and the Youth Ministry Report. Classis appointed Mr. J. Visser of Guelph to serve Vanastra. Mr. Visser is an RBI graduate with experience in foreign missions. Stratford will continue to supervise the ministry for the time being. Classis will continue its financial support, and the Clinton church will be asked to come up with some voluntary contributions.

In regard to the Youth Ministry Report, we had to face the fact that we have some serious problems such as the problem of dropouts in the church's programs, and the fact that too high a percentage of young people are not ready to assume responsibility in the church.

Goderich (ON) Chr.  
Ref. Church

### Christian nurses also minister

The Nurse's Christian Fellowship groups of Algonquin College and the University of Ottawa sponsored a workshop entitled "Spiritual Care: The Nurses Role" at the University of Ottawa, October 2 and 3. The program dealt with the ways of identifying spiritual needs in patients, possible nursing intervention, and resources available (prayer, scripture, clergy). Christian nurses have a unique opportunity to minister to the spiritual needs of others. The workshop was designed to prepare nurses for those situations where they might be called upon to do so.

Calvin Chr. Ref. Church  
Ottawa, ON

## Church News

### Christian Reformed

#### Declined

—to Thunder Bay (First), ON, Rev. Gerrit Heersink of Lacombe, AB

—to Williamsburg, ON, Rev. Philip Stel of York, ON

—to Brockville, ON, Rev. Philip Stel of York, ON

#### New address

Rev. Carel Geleynse, R.R.#2, Port Perry, ON L0B 1N0; (416) 985-3402

#### Time of worship

Burlington, ON — Morning services at 9 and 11 a.m.; evening service at 6:30 p.m.

### Canadian Reformed

#### Declined

—to Chatham, ON, Rev. J. Mulder of Toronto, ON

—to Brampton and Orangeville, ON, Rev. J. DeJong of London, ON

#### New address

Montreal, PQ — Send all correspondence for First Church, Montreal to W.H. Jager, clerk, 102 Franklin Rd., Beaconsfield, PQ H9W 5X6



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## Red Deer offers model for church school program

by Bob Lodewyk

Mr. Lodewyk is youth director of First CRC, Red Deer AB.

Sunday morning, September 13, 1981, 9:30 a.m., our communal breakfast was the kick-off for the new season. The school gymnasium adjoining the church building was packed with 290 people (children, young people and parents) for a very simple breakfast of coffee, tea, juice, muffins, buns and cheese. We sang, we prayed, we ate, had fellowship with one another and had an explanation of how we would start our new program the following Sunday. At 10:15 a.m., we finished our communal breakfast and everyone got ready for the worship service which would start at 10:30 a.m. (formerly our worship service started at 10 a.m.; our church school used to be 3 to 7 years old during the worship service and 8 to 11 years old from 11:15 - noon.)

Sunday morning, September 20, 1981, 9:15 a.m., the coffee was perking in the foyer and slowly fathers, mothers and children came. The children would go to their classrooms in the school and the adults would exchange greetings and take their coffee with them to their classes. At 9:30 a.m. sharp, 20 different classes started. For children it ends at 10:10 a.m. and they have their refreshments. For adults, it ends at 10:15 a.m.

We have nursery and individual classes from 3-year-olds through 15-year-olds unless we have less than six in a class - then we combine them. We like to keep our classes no bigger than 15. From 16 years and up, including senior citizens, we have four different options: Bible study, Contemporary issues and cults; Praise prayer and share; and Church history.

In Bible study we have a group of 40 in which they discuss the Sermon on the Mount for the first month and perhaps minor prophets the



Communal breakfast launched church school program.

next month. We like to have units so that every month teachers in the children's classes can teach one month and are then off for one month, so they can feel they are part of a course.

In Contemporary issues and cults, we have three groups with 52 in attendance. We started with the textbook, Reasons I and II and certain individuals in the future will introduce contemporary issues.

In Praise, prayer and share over 30 people are in attendance. A lot of choruses and scripture verse songs are sung. A short passage from the Word is read and discussed as to what it means in our daily lives today. The group shares the problems, joy and needs they experience or know about and then they conclude with a prayer session in which whoever feels led to lead participates.

In Church history class we use the text "All Generations". We have an enrollment of over 20.

In our adult classes we had 129 on September 20 and 139 on September 27. Our total enrollment the first Sunday was 235 and the second Sunday, 258.

Now that we have this Church School Program for all ages, we discontinued our Tuesday night catechism classes for ages 12 to 15, who now study that same material during church school. We still have catechism classes on Tuesday evening for ages 16 and up.

During our worship service from 10:30 - 11:30 a.m., we have nursery for ages 0 - 2 years. All other children go to the worship service and just before the sermon, the children ages 3 to 7 leave the service for "Happy Hour".

They already have church school so now they have a very flexible program: games, story telling; go outdoors; watching a film, etc.

At present we do not have youth and young adult classes, but we are flexible. We hope that youth and adults will be able to communicate in these different groups.

Some years ago the church tried to have church school before the service for a trial period of 3 months and changed the worship from 10 a.m. to 11 a.m. The preparations were not as basic and the trial period too short. This time we have the whole season till June '82 as a trial period. We would have liked 9:45 a.m. Church School and 11 a.m. Worship, but we have to settle for 9:30 a.m. Church School and 10:30 a.m. Worship.

We started our preparations with "Days of Decisions" from Thursday, April 9 -

Sunday, April 12; with, as main speaker, Dirk Hart, Minister of Evangelism of our denomination. Our goal was congregational renewal and community outreach. We had evening public meetings every night, Saturday night was youth night. At the conclusion of each evening service, an invitation to make a personal decision for Jesus Christ or a rededication to Him or if you have personal difficulties or would like to know more about how to follow Jesus, the opportunity was given to come forward and the speaker, local pastor and other members of the congregation were available to counsel whoever came forward. We did not have many who came forward, but those who did had a need and were attended to.

On Saturday, during the day, we had workshops, including "Bus Ministry" to recruit and bring children from the community to our church school program. We haven't put this ministry in operation, but we intend to motivate the attenders of our church school program to invite friends and neighbours and that, out of this response, we will naturally be led into the bus ministry.

We felt these "Days of Decision" in April have been a good spiritual booster and vision for our congregation as to their own commitment, involvement in the work of the Lord and motivation to share faith with others.

Concern was expressed that our evening attendance will drop when people have attended two hours in the morning (we try to have an hour worship service), but so far we have seen an increase the first two Sundays.

We are very thankful for the response to our new program and we pray that God will continue to guide us as a church, that we may be fed from His Word and equipped to serve Him seven days a week and then we will be natural witnesses.

### STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

1. Title of Publication: Calvinist Contact; A. Publication No. 518090; 2. Date of Filing: September 16, 1981; 3. Frequency of Issue: Weekly; a. No. of Issues Published Annually: 49; B. Annual Subscription Price: \$17.50; 4. Location of Known Office of Publication: 732 Center St., Lewiston, NY 14092; 5. Location of the Headquarters or General Business Office of the Publishers: 99 Niagara Street, St. Catharines, ON L2R 4L3; 6. Publisher: K. Knight Publishing Limited, 99 Niagara Street, St. Catharines, ON L2R 4L3; Editor: Keith Knight, 11 Oswald Ave., St. Catharines, ON L2M 2Z1; 7. Owner: K. Knight Publishing Limited, 99 Niagara Street, St. Catharines, ON L2R 4L3; 8. Nature and Extent of Circulation:

	Average No. Copies Each Issue During Preceding 12 Months	Actual No. of Single Issue Published Nearest To Filing Date
A. Total No. Copies Printed (Net press run)	10,600	10,200
B. Paid Circulation		
1. Sales through Dealers and Carriers, Street Vendors		
Counter Sales	0	0
2. Mail Subscriptions	10,238	9,723
C. Total Paid Circulation	10,238	9,723
D. Free Distribution by Mail, Carrier or Other Means		
Samples, Complimentary, and Other Free Copies	293	293
E. Total Distribution (Sum of C and D)	10,531	10,016
F. Copies Not Distributed		
1. Office Use, Left Over, Unaccounted, Spoiled After Printing	69	184
2. Returns from News Agents	0	0
G. Total (Sum of E, F, 1 and 2 — should equal net press run shown in A)	10,600	10,200
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## Rose 'neath the snow — Casual or causal?

by Ron Harmer

*Rev. Harmer of Welland, ON is a new occasional contributor to C.C.*

Charles Dickens said in *David Copperfield*, "Accidents will occur in the best of regulated families." I doubt if there is a person in our world who has not at some time been party to an unexpected happening either for good or for ill. Somewhere I read, "An accident is only a word until you have one."

In the late spring of the early fifties I was attending a Young People's Convention in the city of Hamilton. Six of us had driven from Ottawa to the Steel City to share in a week-end of inspiration and fellowship. On the last day of the sessions we decided to have a late supper before returning to Ottawa. We did not leave the restaurant until about ten minutes past eight. All of us were riding on the momentum of the three days' experience.

It was a rather tiring trip back home. We determined to drive right through to the end of our journey since the young people with me were due back at work the following day. This meant driving in the wee hours of the morning. I was the kind of person who believ-

ed I could keep awake through-out the whole trip without being spelled off in driving. From time to time, however, we stopped for cups of coffee, or bottles of Coca-Cola. Things went quite well until we had passed Perth on Highway 7. Our plan was to follow this highway through Carleton Place and into Ottawa. It was about 2:15.

From this point on I was finding that my stimulants were not having the same effect. My eyes began to get fairly drowsy. My eyelids were dropping every few seconds. I would awake with a start, and then try to stay awake to continue the journey. Fortunately, the traffic was light at that time of the morning.

As I drove on, the highway seemed to be taking on the colour of the trees and the shrubs around, and the trees and shrubs the colour of the highway. I was puzzled by what was going on. My eyelids dropped suddenly.

The car began to veer off to the left-hand side of the road. I heard a yell from the young lady sitting next to me. She saw the car heading for the ditch. She then grabbed my right arm with a death grip. I woke with a quick start. I turned the steering-wheel abruptly. The car swerved to the right.

We then were heading for the ditch on the right-hand side. As this trench loomed up I slammed on the brakes with all my might. There flashed through my mind in a split second ... 'Perhaps this is it! I am moving into eternity, and I am sorry I have to take these five young friends with me!'

The car skidded forward, only to come to an abrupt stop right on the very edge of this miniature ravine. Those in the front seat hit their foreheads with a severe wallop on the windshield.

The three in the back were thrown topsy-turvy over one another. No cars were in sight either coming or going.

As we sat there stunned, we began to assess the situation. There was no broken windshield. There were no apparent injuries. The young person beside me had released my arm. Those in the front seat were in shock but physically whole except for headaches. We remained there simply praising God over and over again for this narrow escape.

I then backed the car out onto the road, and drove along ever so slowly. About a mile up the road, Jean Demmings, the passenger who was sitting beside me, asked if she could get out of the car for a few minutes since she was sick to her stomach. She walked

about for a little while in the cool morning air. She climbed back into the car.

All things seemed to be getting back to normal. I recalled just then a word from Psalm 103, "Who redeemeth thy life from destruction." David the Psalmist had thanked God for His many benefits. Some of these were the times when he had escaped physical death by the skin of his teeth.

My eyes were now wide open, like saucers. On reaching Ottawa I transported the five young people to their homes. Then as I arrived back at the Church parsonage I was greeted by my wife, Flora, whose first words were... "How did you get along?" This was about four o'clock. I related to her our experience. She asked what time it was when the accident occurred. I replied about 2:45 between Perth and Carleton Place. At 2:30 she had gotten up out of bed because she was restless. She wondered where we were at that particular moment. She decided to pray. As we checked times she would be praying at the precise moment our ordeal was taking place. No one surely dare say there wasn't a special relationship between the two happenings.

I had always believed in two great concepts, the free will of man and the sovereignty of

God. I did not realize, however, in every circumstance, how the two related together. But on this motor trip, we were learning that human freedom and God's protecting care were part and parcel of the same package. God had prevented six believing persons from moving out of this life into eternity at that never-to-be forgotten moment. He had committed to our trust a further block of time in which each of us would be permitted to seek to honour and serve Him.

One author described the ideas of free will and sovereignty as being like two railway tracks running side by side, one representing man's freedom, the other, God's control over all things. And is it not true, as is said in geometry, that parallel lines meet in infinity?

Here was an unexpected happening, an alarming experience, a so-called co-incidence, that fortunately had a happy ending. This to our minds, was no casual occurrence, no accidental or undesignated incident. The original cause, God, who brought this entire universe into being, had somehow entered, even in a small way, into what transpired early on that fresh, spring morning.

## PASTORAL COUNSELING

by Rev. Ralph Heynen

### Place of father in today's family

I personally believe that there have been some healthy changes in the role of the father in the modern home and marriage. In a number of hospitals today the father is allowed to witness the birth of his baby. I talked to a young father who had witnessed the birth of a little daughter. "It was one of the most beautiful and most humiliating experiences that I have ever gone through," he said. Another father whom I know said, "It was a beautiful experience. It moved me to tears and I must say that most mothers would agree." Of course, there are also fathers who faint in the room when the child is born, but today there is an emphasis on this new method of childbirth in which the father is involved as well as the mother. This is a very healthy thing.

The advantage is that the father gets involved in the life of the child from the very beginning. He gets to see the experience and he says, "That is my child or this is our child." This kind of involvement should continue. There is need for certain mutuality in the modern family and a good deal of this has broken down.

Often in group discussions fathers seem to feel it is hopeless to expect them to be involved in family relationships because they just don't have enough time at home. They are kept so

busy with their work and often when they come home they are tired. The result is that a father when he leaves home in the morning is inclined to say to the children, "Now be sure to listen to your mother," and when he comes home at night the children ask him a question and he is liable to say, "Why don't you ask your mother?"

In many families the situation is somewhat like this: The children are there and often the mother is tired by the time the father comes home. She says, "Why don't you take care of the youngsters for awhile? I have had them all day long." The father feels he is being used in order to take care of the children. However, the fact is that in many homes today there is a change in this pattern because fathers do take care of their children more than I think in days gone by.

It is not considered strange to see a father at a laundromat washing the clothes. It is not so strange to see a father carrying a baby around or even changing the diaper. This is a good step in the right direction. A father really ought to be involved in this matter with his children from youth on. It's a good thing that this is a changing pattern. I feel it is something hopeful in today's home.

The children lose sight of the fact of the important place the father has in

providing for his family. In a school a while back the teacher asked the question of the children, "What work does your dad do?" A number of the children didn't know. Some of them said he works in this or that factory. Then she asked, "What does he do in the factory?" A large percentage of these children knew that their father worked or knew that he worked as a plumber, but they really did not know specifically what work he did.

What does it mean to be a man? When you see a picture and say, "That is really a man" it is a picture that is a bit different than you ordinarily see in life. The picture usually presents a man who is strong, athletic, capable. Is that the kind of picture we need to present to our children? Isn't it also true that a man should be the kind of person that his wife can cry on his shoulder; that he is strong enough to face difficulties and yet tender enough to be sympathetic to the weaknesses of a little child?

I love to think of our Lord that way. When He was scorned by people He didn't shout back at them, He didn't have to. He was strong enough to stand up without shouting back at the angry throngs, but at the same time He also took little babies into His arms and blessed them. There is a tenderness about Him while at the

same time there is also that manliness that expresses itself.

The quality of manliness may be a man who writes beautiful poems that reflect a deep heart sympathy. It may be the kind of a person who sings songs and sings them beautifully. It may be the kind of person who in his tenderness draws other people towards him. You don't have to be rough and brusk and have great big muscles that have been pumped full of iron to be a "real man".

I stress this because it is so important in today's world with all the sexual mix-ups that we find, particularly the discussions that have gone on about homosexuality and lesbianism. When a boy is to identify with his father as a man he gains a picture of what it is to be a man. A man doesn't have to be a muscular giant, but a man who has strength of character and personality.

**THOUGHT FOR THE WEEK:** *Let's go beyond the mere reputation we have of people and the things that people say about other people, but think in terms of what a person genuinely is in his heart. To be pure of heart means that we are intent on serving God and living honestly with others.*



## Children's story

## Of patent leather shoes

Before they were at the river Cory started to doze off. Mother told her to try to stay awake until they were off the ferry. It was such a breathtaking sight with the lights of the moving boats shimmering on the ripples and waves of the water just at this time of the evening when it was not yet completely dark. How glad she was Mom had told her for she had not imagined it could be so peaceful and yet lively on this busy river. It was simply enchanting!

The twilight, the sound of the motor, the jarring movements of the bus over the bumpy dike lulled Cory to sleep before she had given another thought to her new shoes, and Mom, too, dozed off a while, her chin resting on her chest.

"Get up," Mom said, "we're home."

"Oh good," Cory sighed, "now we can show everybody what we have bought." She ran to the front of the bus, following Mom.

"Good night, bus driver, we had a good time!" The bus rushed on and Mom and Cory went inside, carrying their parcels as if they were trophies.

## 6. Sunday Shoes

Sunday had finally come, the day Cory was going to wear her lovely, shiny patent leather shoes. They were as nice as she had wished for, yes, even nicer than those of Nelly and Gerda. She hoped those girls would notice so they would stop showing off. Of course, Gerda might not see her because she lived right beside the church in the parsonage, but Nelly had to walk a long way in the same direction Cory's family had to go. She sure hoped Nelly would see her! Then those two would have something different to talk about!

Cory knew she should not be thinking like this about the girls. But then, why did they never play along when all the girls of the class played together? Did they not mingle because they were the daughters of the minister and the principal? Pooh! Now she had something to show them.

That Sunday morning Cory had no trouble getting up and ready. Admiringly she looked at her shoes where they stood in the row with those of the family before she picked them up. Now she could wear them!

"Mom, you aren't wearing your new shoes. Did you forget about them?" she inquired.

"No, I'm just as eager to wear them as you are. But it's Dad's turn to go to church this morning so I may as well wear my slippers inside. I'll wear the shoes tonight to church. Here, bring your daddy his tea and rusk and tell him it's time to rise and shine. The others must come down immediately if they want their tea warm. Do tell them, will you?"

Carefully Cory went upstairs with Daddy's tea and rusk, the Sunday morning treat for the family. New shoes were slippery inside at first. Tonight, after she had worn them outside it would be better, she thought. She helped Mom set the breakfast table as always on Sunday mornings but this time she did not consider it a chore. She was so happy to wear her new shoes that she gladly would have walked alone to Grandpa and Grandma in Ridderkerk, a walk of an hour and fifteen minutes along a scary dike!

When they poured out of the front door for the forty-five minutes' walk to church Cory felt as though she had stepped into a children's fashion show, she being the first prize winner. It was too bad that the dike was so dusty. That made her shoes look gray, but then, everyone else's shoes were, too. Yet, she wanted others to see her lovely shoes, especially Gerda and Nelly. Nearing Nelly's house she knew what to do. For a moment she stood still on one foot, rubbing the other across the calf of her leg, then did the same with the second shoe. Looking down at her feet she noticed it was a job well done. However, Nelly's family did not come out when they passed. Too bad! Maybe she would see Nelly after church.



## 7. To church and home again

The church was full. As always, the grown-ups were not too concerned about the children's comfort. Nobody gave it a thought that four children crowded into a space large enough for two grown-ups really were not very comfortable. Father pushed Ian and Hank into the family pew, followed them, taking Cory by the hand with Sarah behind. Immediately a family of four filled up the pew which actually was to seat six grown-ups. How crowded they were! Even Daddy felt cramped and found it hard to concentrate on the sermon.

Cory, too, found it hard to concentrate but for an entirely different reason. All morning she had been thinking of only one thing, her shoes. That was exactly what she had been doing so far in church. The crowded conditions had made hardly any impression on her. When the minister had started his sermon she got busy too. She stretched her right leg in front of her and looked at her shoe. How dusty it was again! Her left shoe was, of course, not any better. One by one she carefully pulled the one foot across the calf of the other leg as she had done on the way to church. As she examined her shoes she was not at all satisfied with the result: the sides were still dusty. How could she get them clean? For a while she sat very still, pondering the situation. It was a good thing she did, because Dad had noticed

how restless his daughter was. He was just ready with a warning when he saw a change in her attitude. But Cory did not listen to the minister. She had just found a solution to the problem, at least, she knew of something to try.

While she looked at the minister her hands were busy with her purse, cautiously, so Daddy would not notice it. After some fidgeting she sat quietly again, a clean handkerchief — the new one she had been given by the sales lady — in her hand. Now she could go to work. Barely moving, she eased her left foot over her right knee and began to wipe. Sarah looked at her and grinned a bit teasingly. At the same time she felt a sharp poke in her ribs. Father had caught her!

She'd better not move again. How

been waiting for her at the door. "Oh well," Cory thought, "there is always next Sunday." She walked home with Sarah ahead of Dad and the boys.

As soon as she had hung away her hat and coat she went upstairs to her bedroom, pulled a box with doll's clothes from under her bed and tugged out a soft flannel nighty for her favourite doll, Steffie. For a moment she hesitated, but only for a short while. Resolutely she took off her shoes and, almost reverently, dusted them with Steffie's nighty until they looked like new again. She smiled at them when she vaguely saw her face reflected in the shiny leather, then put them on again. Presently it occurred to her that Steffie's nighty might now be dirty. Hurriedly she inspected it. "Nope, not dirty, you may just go back to the other things," she said and folded it neatly away. Now she was ready to join the others downstairs. At that moment Beth called, "Cory, coffee is ready!"

On Sundays the children got coffee with much milk and sugar and a cookie, a real treat! Yet, Cory suddenly wished she did not have to go to the living room for coffee. Generally, Sunday coffee time was a very cozy time. Father smoked his "extra-special" cigar or pipe, the food smelled good, and everyone sat down somewhere in the living room, reading or playing games. Yet, when a child had not behaved well in church or on the way to church he was sure to be reprimanded at that time. Cory knew she deserved a scolding, but she dreaded seeing Dad angry today. Tensely she went to her place at the table and sipped her coffee, expecting Daddy to start his tirade any moment. But Dad didn't. Nobody said anything unpleasant. She looked from Dad to Mom. They didn't seem to be ready to "get at her". Gradually she relaxed but it was a miracle of miracles to her.

She did not know that Daddy had been really angry with her and had talked about it with Mom. Mom had said, "Don't forget, Joe, this is her very first pair of new shoes which she has chosen herself. Usually she behaves very well in church. Why don't we just forget about it and see how it goes next week."

"She's never had new shoes before?" Father asked in amazement. "I can't keep track of all those things," he added apologetically. "Yes, we'd better forget about it."

But Cory didn't forget. Deep inside her was an uneasiness, a tension she could not release. When Mom and Beth went to the kitchen to put the food on the table for dinner she closed the book she had pretended to be reading and went to Dad who was reading in one of the volumes of Dr. Abraham Kuyper's *Around the Old World Sea*.

"Dad, I'm sorry I was naughty in church this morning." It seldom happened that Dad was disturbed during his Sunday morning reading and Cory's slightly trembling voice made him close the book immediately.

"Yes, I was too, Cory, for usually you're a good girl in church," and taking her on his knee he continued, "but our cramped quarters were not very helpful, eh?"

"No," she replied, "and there was even room for Gerrit in the pew ahead but they had to sit together as a family."

Continued next week



## A conference report

## Christian higher education placed in international perspective

by John Van Dyk

How does contemporary Neo-Marxism challenge Christian scholarship? What is the Christian identity of our colleges and seminaries? And how should institutions of Christian higher education in various parts of the world relate to each other?

This past August some 100 delegates, observers, and visitors representing about 70 Christian institutions and organizations from more than 20 countries around the world convened on the campus of Dordt College in Sioux Center, Iowa to discuss these three questions. The occasion: the Third International Conference of Institutions for Christian Higher Education.

The first of these international conferences had been held in 1975 in Potchefstroom, South Africa. The intent at that time was to establish a worldwide alliance of Christian universities, seminaries, and colleges. Three years later a second conference was hosted by Calvin College. The tensions which surfaced at that meeting, particularly with regard to the problem of the relationship between Christian academies and the Apartheid policy in South Africa, made it quite clear that an alliance of institutions faced, at best, a most uncertain future. Nevertheless, pressing problems confronting various Christian schools in many parts of the world, and a desire to retain contact with each other prompted the con-

ferrees to call for yet a third international conference, to be held at Dordt.

For a few anxious days it looked as if the air traffic controllers' strike might succeed in upsetting the carefully prepared conference plans, as delays and cancellations would undoubtedly affect the travelling conferees. And indeed, to our dismay we learned that some stranded participants were forced to abandon their hopes of coming to Iowa. On the whole, however, the effects of the strike were surprisingly small. Thanks to the patience of the delegates, the expert assistance provided by the local travel bureau, and a worldwide communication system, the conference could begin on time.

Let me say a word about the format of the conference. Each day the meeting began with a lengthy period of Bible study. These studies, conducted by various participants, helped set the tone for the remainder of the day. For the rest, the daily program consisted of the presentation of papers, responses to the papers in the form of "case studies," plenary discussions, and small group workshops.

The format, in my view, was well conceived. There were some logistical difficulties, however, as a conclusion and resolution committee also pointed out at the end of the conference. One problem, for example, was that the papers were distributed only moments before delivery. They were, furthermore, generally

too long to be read in the allotted time, so that the conferees were frequently asked to hop, skip, and jump along through the paper, thereby losing a sense of coherence, and making it difficult, especially for those for whom English is not the first language, to follow the speaker. It obviously needs no argument to see that ideally

Griffioen, can Neo-Marxism be adequately understood and effectively countered.

## Case studies

The keynote address set the stage for a sequence of five plenary papers, each one dealing with some aspect of the Neo-Marxist challenge. Special case studies were presented in response to each one of these major presentations.

*The relationship between Christian institutions of higher education and Apartheid is a question to be resolved in peace and with patience, without pressure from other institutions.... Others say that as long as certain Christian institutions do not more vigorously oppose the Apartheid policy, there is urgent need to speak out critically and to publicly align ourselves with our black brothers and sisters in South Africa.*

all papers should be available for study and reflection well before the opening of the conference.

Dr. Sander Griffioen, Professor of Social Philosophy at the Free University in Amsterdam, delivered the keynote address. He sketched for us the emergence of the various forms of Marxism, their ideology, and their scholarship. Particularly significant was Griffioen's analysis of the deeper motives and perspectives which drive contemporary Neo-Marxism to reassess its outlook on the future, its conception of the value of the individual human being, and its attitude towards religion. Only at this deeper philosophical-religious level, said

While it would, of course, be tedious to describe every one of the papers in detail, I do believe that the presentations were of sufficient excellence and importance to warrant brief but separate mention.

Dr. James Skillen, executive director of the Association for Public Justice, led off the series of plenary papers with a carefully developed and documented study entitled "Human Freedom and Social Justice." Both of these concepts received extensive treatment and were followed up by a Biblically sensitive exegesis of the "seventh day." The whole of reality from beginning to end, Skillen showed in this rich paper, is God's seven days of creation, not six days

plus another, totally different world. Within this context, he argued, traditional Christianity, needs to be examined as critically as Neo-Marxism. Our challenge is to expose the inadequacies of both Marxism and a good deal of traditional Christianity, and to develop a genuine Biblical social philosophy and effective programs for public justice.

Professor Alice-Catherine Carls, Adjunct Professor in Humanities at Sterling College, Kansas, responded to Skillen's paper with a particularly apt case study, namely, Poland. She depicted for us in vivid terms the challenge of Marxism to Polish Christians. In Poland, she said, the conflict between Marxism and Christianity is not on the level of experimental thought, but of power. To put it simply, to the Poles the challenge is to survive.

The second plenary paper was delivered by Dr. Rene Padilla, Director of Ediciones Certeza, Publishing House of International Fellowship of Evangelical Students, in Buenos Aires. His topic was the theology of liberation, a theme often associated with Marxism in one way or another. In a dynamic but balanced presentation, Padilla explained to us the nature, strengths, and weaknesses of liberation theology. Whatever we may think of our own traditional Western theology or of liberation theology, Padilla's address was a powerful plea to us all to re-examine the role of theology in the Christian community. How, indeed, does our



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## Redeemer College

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Saturday, October 31, Reformation Day, 1981, promises to be a very special day in the history of Redeemer Reformed Christian College. On that day, D.V., members and friends of Redeemer College will witness the Inaugural of Rev. Henry R. DeBolster as its first President.

Martin Luther, in obedience to God, called society back to the WORD OF THE LORD on that first Reformation Day in 1517. On the 464th anniversary of that first Reformation Day, Redeemer Reformed Christian College, in obedience to God, is committed to calling society back to the WORD OF THE LORD in our time. Redeemer College hopes to do this, D.V., in the area of post secondary education, by preparing Christian young men and women to serve in all endeavors of life in obedience to the WORD OF THE LORD.

Rev. De Bolster will emphasize in his inaugural address that Redeemer College was founded out of obedience to the WORD OF THE LORD. In carrying out this obedience, Rev.

De Bolster will point to the fact that God demands from all His people response. This response comes to expression not only in our confession and commitment (the "why" of Redeemer College), but also in our focus and direction (the "how" of Redeemer College).

In addition to the investiture ceremony and the reformational address by Rev. De Bolster, Calvin College will graciously loan to Redeemer College the well-known tenor, Carl Kaiser, who will sing at this celebration and commemoration.

Special invited guests are officials of related institutions: The Rector Magnificus of the Free University of Amsterdam, the Presidents of Calvin, Dordt, Trinity and the King's Colleges and the Principal of the Institute for Christian Studies.

The Board of Governors of Redeemer College urges you to join them in this festive and joyful occasion. There will be no entrance fee or collection. An opportunity to congratulate President De Bolster will follow the investiture, along with a time for fellowship over coffee.



## Christian higher education placed in international perspective

theology speak to the call to be obedient in a world rent apart by repression and a growing gap between the rich and the poor? The case study following Padilla's speech was introduced by Rev. John Perkins, President of the Voice of Calvary Ministries in Mendenhall, Mississippi. In moving terms he described for us his personal experience with black poverty in the deep South, and called on us to reassess our economic priorities and to take the Scriptural givens about the rich and the poor more seriously.

Dr. Lourens du Plessis, Professor of Philosophy of Law at Potchefstroom University for Christian Higher Education, presented the third major paper entitled "The Function and Role of the State." The Marxists, he explained, view the state as a principally obsolete institution, apparently designed to bring about its own destruction, even though in actual Communist practice it has come to function as the all-powerful totalitarian sphere. The Neo-Marxists, according to du Plessis, agree that the state is obsolete; but they have not had the advantage of an opportunity to put their theories into practice. He then went on to urge us to consider the relations between the state and other institutions, not only in the structural or creational sense, as we Reformed Christians tend to do, but by observing more carefully the deep-lying consequences of the fall into sin upon our society. Our approach has been too static and too ontological, and has not sufficiently taken institutional relativity and depravity into account.

The case study following du Plessis' address was placed before us by Rev. Jonathan Chao of the Chinese Church Research Center in Hong Kong. Chao analyzed the complexities of the Chinese communist governmental and party structures, and concluded with a plea to take our theology out of ecclesiastical confines and to bring it into the political and historical arena.

One of the most hard-hitting papers was delivered by Dr. Roelf Haan, for the past five years, Professor at the Instituto Superior Evangelico de Estudios Teologicos in Buenos Aires. He introduced his evaluation of Marxism with an elaborate and thorough-going critique of capitalism. The answer to communism indeed is a genuine democracy, he argued, but not one of the capitalistic kind. Western capitalism, according to the speaker, like Marxism, is rooted in a thoroughly unbiblical and humanistic philosophy of life. Understandably his paper, entitled "Christian Belief, Marxism, and Rich and Poor Countries" created lively discussions. The case study in

response to Dr. Haan's paper was presented by Dr. Tom Tuma of the Conference of African Theological Institutions in Nairobi, Kenya. After describing the impact of British colonization of East Africa, Tuma compared the economic systems of Kenya, Uganda, and Tanzania. Kenya, he said, adopted capitalism, and thereby multiplied the misery of the poor. Uganda as a totalitarian state provides no answer either. But Tanzania's attempts to remove economic differentiation clearly has offered the best hope for the poor and the oppressed.

The last plenary lecture was given by Dr. K. Bockmuehl, Professor of Theology and Ethics at Regent College in Vancouver. He surveyed a thus far relatively uncharted field: the Marxist approach to education. Of particular interest was his description of how the Marxists aim to develop a specifically Marxist pedagogy, designed to implement their ideology. There is a striking parallel between the Marxist and Christian approach to education: "both are meant to produce a certain type of human being. Perhaps the Marxists have been more successful than the Christians in achieving their goals! Dr. Henk Hart of the Institute for Christian Studies in Toronto responded to Bockmuehl's lecture. Hart challenged us to recapture the essential meaning and purpose of Christian education. Christian education must be education for life, he insisted, and not merely an abstract intellectual exercise.

These five plenary papers with their concomitant case studies provided the workshops with plenty, if not too much, material to absorb, discuss, and translate into conclusions and resolutions. Altogether the workshops were in session for eight and a half hours. They offered a fascinating forum for interchange, composed as they were of people from all over the world. The workshop in which I participated, for example, consisted of delegates from Canada, the U.S.A., Puerto Rico, Chile, Argentina, Korea, South Africa, Zimbabwe, and Kenya.

Since a Sunday fell right in the middle of the proceedings, a special conference worship service was conducted on the Dordt campus. Rev. B.J. Haan, president of the college, delivered the sermon on Psalm 11. The text, verse 4, was read by several conferees in their native tongues: Dutch, Japanese, Spanish, and an African language. A gripping experience, which forcefully reminded the audience of the fact that the Lord does indeed understand those who speak no English! Suddenly the words "To me every knee shall bow and every tongue shall confess to God" took on new meaning.

### Confessional Christianity

The last few days of the conference were devoted to the remaining items on the agenda: reports on the Christian identity of our institutions, and business meetings to discuss conclusions, resolutions, and plans for the future. The conference steering committee had requested a number of colleges and seminaries to respond to the following

four specific questions: (1) What makes your institution a confessionally Christian institution? (2) How do you maintain your identity in your curriculum, research, and teaching? (3) How does the identity of your institution come to expression in your role in society? (4) What are the chief threats to maintaining or developing that identity?

Reports in response to these four questions were given by representatives from three colleges, namely, Kosin College in Korea, Dordt College, and The King's College, and from four seminaries: Zomba Theological College of Malawi, Kobe Theological Seminary of Japan, the Instituto Superior Evangelico de Estudios Teologicos of Argentina and the

Continued on page 10



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## Christian higher education placed in international perspective

Continued from page 9

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Space does not permit a detailed review of these reports. Suffice it to say that they afforded us a great deal of insight into the history and purpose of these institutions. Expectedly, emphases differed. What appeared to be significant is that the understanding of our task is closely related to the historical and cultural contexts in which we find ourselves. It seems obvious that we cannot simply be carbon copies of one another; each one of our institutions is called to carry out a specific, if not unique, task in a specific situation. It seems clear, too, that there is a place for all of us with plenty of room to spare, especially when we consider the preponderance of non-Christian bulwarks of learning dotting the globe. Most importantly, the reports demonstrated that Christian institutions of higher education can and ought to learn

from one another.

There was additional opportunity for progress and informational reports from groups associated with Christian higher education or working for the establishment of Christian colleges and universities. Dr. Tuma, for example, explained to us the structure of the Conference of African Theological Institutions. Redeemer College, too, was introduced to the meeting, as was the Reformed Society of Arts and Sciences in The Netherlands.

### Apartheid

The business meetings went smoothly, generally speaking, although at times stormy weather threatened. As at the previous conference, the Apartheid issue remained a bone of contention. To some of the delegates the relationship between Christian institutions of higher education and Apartheid is a question to be resolved in peace and with patience, without pressure from other institutions. Others, however, felt that as long as certain Christian institutions do not more vigorously oppose the Apartheid policy, there is urgent need to speak

ers, however, felt that as long as certain Christian institutions do not more vigorously oppose the Apartheid policy, there is urgent need to speak

*The answer to communism indeed is a genuine democracy but not one of the capitalistic kind. Western capitalism is rooted in a thoroughly unbiblical and humanistic philosophy of life.*

out critically and to publicly align ourselves with our black brothers and sisters in South Africa.

The conflict made it clear that further attempts at this time to build an association of Christian institutions are not likely to succeed. Yet there was a strong feeling that in spite of our differences we must not let go of each other. As a result, there was favourable response to a proposal to

establish an International Council for the Promotion of Christian Higher Education (ICPCHE).

Such a Council would have as its task the encouragement and promotion of communication and cooperation among those who are committed to or involved in Christian higher education and research. The proposal was debated at length. Particularly the basis for the Council and its relation to academic institutions evoked spirited discussion. Then, after a series of amendments, the proposal was adopted. Thereupon, the delegates elected Council members representing all areas of the world, as follows: two members from Africa, two from Asia and Australia, two from Europe, one from Latin America, and two from North America. Meanwhile, Dr. John Vander Stelt of Dordt College will function, at least for the immediate future, as interim secretary of the new Council.

On August 20, a week after its opening, the conference ended. Soon the delegates were on their way back to the four corners of the earth. The Third International Conference of Institutions for Christian Higher Education is now history. Putting it that way confronts us with an interesting but important question: Is

the conference now history merely in the sense that it is a thing of the past, over and done with? Or does it mean that the conference has some historical place, some lasting historical significance? At this point we cannot answer with certainty. We are still too close to the conference to be able to see it in a larger, more historical perspective. Time will tell, as we customarily say.

It is my hope that the Third International Conference will not be the last. I hope that the newly elected Council will indeed be able to organize a fourth conference, tentatively planned, I believe, to be held in The Netherlands three years from now. For all its imperfections and weaknesses, a conference of this sort does much to initiate and to strengthen urgently needed international bonds of Christian fellowship and concern. It offers a forum for exchanging ideas, planning programs, and making known needs. More importantly, a conference such as this gives us some hope that maybe it will be possible after all for the academic arm of the International body of Christ to flex its muscle, not in pride or arrogance or for its own sake, but as a humble, yet powerful sign of a glorious Kingdom that will surely come.

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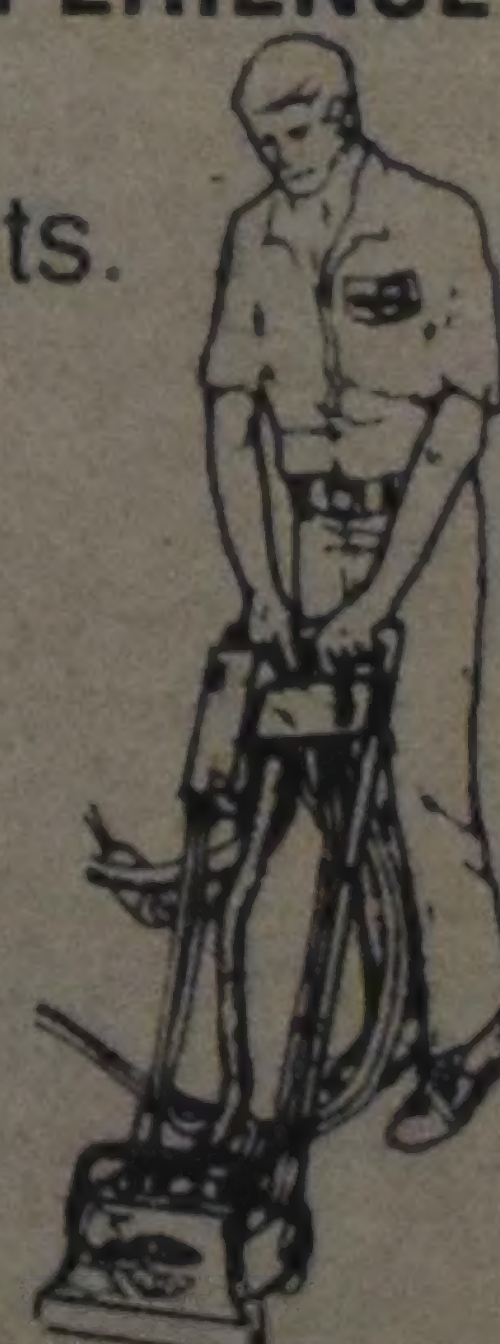
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## Mothers initiate feeding program in the Philippines

In June CRWRC opened a new feeding centre in the Philippines. Located in Paltok, a poor barrio in the Manila area, the program currently serves ninety-three severely malnourished children. In addition, seventeen mothers attend Bible study classes, an important component of the project.

The Paltok project began soon after two Filipino ladies came to visit CRWRC's Janne Ritskes one evening. They asked Janne if CRWRC could help their children by opening a feeding centre. "Their story was one of human misery, hunger, poverty, sickness, and overpopulation," Janne

recalls.

CRWRC responded to the women's concern by doing a baseline survey in Paltok. Paltok covers a ten square block area. It has a population of 26,000 people. There are over 7,000 pre-school age children, most of whom are malnourished.

Exhaustive interviews with fifty-one families revealed that insufficient income was the primary reason for the high incidence of malnutrition among children. Family incomes in many cases were only about half that required to supply a family with an adequate diet.

Once CRWRC decided to

open a feeding center, interested mothers formed a mother's club. They found a site for the centre, raised money for a cement floor, and secured the needed tables and benches. They attended cooking classes and made up a daily work schedule.

Meals are served at noon five days a week. Mothers of participating children shop for and prepare the food. According to Janne Ritskes, "The mothers take great pride in their work as cooks, cleaners, and marketers."

Nutrition, health care, and

first aid classes for the mothers began in August. Fifteen of the mothers are being trained to make handicrafts

through CRWRC's cottage industry program. There are plans for several self-help loans for a pig raising project

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## Every fourth person a Muslim before long?

WETZLAR, West Germany (EP) — In a recent lecture here, pastor Eberhard Troeger of Wiesbaden, expert on Islam

and director of the Protestant Mission in Upper Egypt, expressed the view that after Communism and other post-

Christian ideologies, Islam had become the greatest challenge to Christianity, claiming once again to be the only true religion and to offer a perfect religious-social societal structure. Both reformed and conservative Muslims regard themselves as a great alternative in the face of a largely materialistic West and an atheis-

tic East.

According to Pastor Troeger, Islam is spreading on a worldwide scale, and before long every fourth person will be a Muslim. Whereas in 1900 there were only 100 million Muslims compared with 500 million Christians, Islam now has 700 million adherents — a figure almost as high as the

number of nominal Christians throughout the world. Representatives of Islam even claim that there are 1,000 million Muslims, said Troeger.

There are over 5 million Muslims in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more Islamic centres and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends "very large sums on propaganda among Muslims and Christians". According to Troeger it is even "in" to become a Muslim in certain areas of Europe, e.g. Spain, particularly among left wing and environmental groups.

### Mozambique's government, church edge closer together

MAPUTO, Mozambique (EP) — President Samora Machel of Mozambique has asked a commission to hold talks calling for a detente between the church and the government, Kathpress reports. If the church will contribute to the implementation of wide-ranging social and development projects, then the government will allow Catholic priests to visit the northern area of the country, which has been sealed off to the clergy for years. Also the church will be granted permission to construct new chapels in areas where former church buildings have been nationalized and put to use by the state.

In June, Machel officially invited the church to help the government rebuild Mozambique's faltering economy. This was the first meeting between leading representatives of the government and the church since the victory of the Frelimo political party over the Portuguese colonial powers in 1975.

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## Altaar of Tafel?

De worsteling der geesten in de dagen der Reformatie bracht voort een duidelijke bijbelse opvatting over het Heilig Avondmaal van onze Here Jezus Christus. En dat veroorzaakte een diepe kloof tussen de Rooms Katholieke Kerk en de Gereformeerde Kerken (de Protestantse Kerken der Hervorming onder invloed van Johannes Calvijn). En deze diepe kloof wordt vandaag aan de dag nog gedemonstreerd door het feit dat de Rooms-Katholieken knielen voor een altaar, terwijl de Gereformeerden (de Reforme christenen) rondom een tafel zitten. De tegenstelling is en blijft zo: altaar of tafel.

Want zodra men spreekt over een altaar dan denkt men aan een offerande, en in dit geval een offer dat gebracht wordt door de Here Jezus Christus aan het kruis tot een volkomen verzoening van onze zonden.

Rome bedoelt dan dat in de MIs (hun naam voor het Heilig Avondmaal) de gemeente te maken heeft met dat offer van de Here Jezus aan het kruis. En zij koesteren de gedachte dat Zijn offer op Golgotha niet alleen waarde had op dat historisch moment toen het inderdaad door de Here Jezus op Golgotha gebracht werd, doch dat de waarde er van zich uitstrekt over de eeuwen die er op volgen. En het bloed van de Here Jezus spreekt inderdaad van vergeving, van verzoening teweeggebracht door het offer van de Here Jezus aan het kruis. We moeten er dus van overtuigd zijn dat bij de Rooms en alle aandacht is geconcentreerd op het offer van Jezus Christus. En wij kunnen dat begrijpen want ook bij ons leeft de gedachte dat als we in het Avondmaal brood en wijn zien en gebruiken, als tekenen van het lichaam en bloed van Christus, dat deze tekenen, gebroken brood en vergoten wijn, in het centrum staan van de gehele avondmaalsviering. Het is alleen zo jammer dat zodra wij de gedachte van de blijvende waarde van het grote offer van Christus gaan uitwerken, wij tot andere gedachten komen, en er een kloof tussen ons ontstaat, die ook zelfs in onze tijd nog niet overbrugd is.

Als wij de vraag gaan beantwoorden hoe nu het offer van Christus de verlossende kracht aan ons daadwerkelijk toont dan wijst Rome op een altaar, en beweert: daar wordt het offer van Christus herhaald, maar wij wijzen op een tafel, en beweren: daar worden wij herinnerd aan het offer van Christus. En de gedachten lopen zo uiteen dat Rome spreekt van een herhaling van het offer van Christus, en wij spreken van een herinnering aan dat offer.

Zo is de viering van het Heilig Avondmaal rondom een tafel een zeer sobere plichtigheid. Gewoon brood en gewone wijn, die als tekenen mogen dienen, zijn voor die gelegenheid afgezonderd om te dienen als symbolen - symbolen van het verbroken lichaam en het vergoten bloed van Christus, dat eens was geofferd aan het kruis. En wij worden herinnerd aan het grote offer aan het kruis. We zitten rondom de tafel, en we gebruiken, als we belijdenis des geloofs hebben afgelegd, allen brood en wijn. Het Avondmaal is voor ons een herinneringsmaaltijd, een geloofsmaaltijd en een gemeenschapsmaaltijd. Ons geloof aanvaardt dat offer van Christus en zo zeker als brood en wijn één worden met ons, zo geloven wij ook dat wij één zijn met Christus, hebben gemeenschap met Hem en met elkaar. We kunnen niet geloven dat brood en wijn veranderen in het lichaam en bloed van Christus, en Hij opnieuw wordt geofferd. Wij zijn er zeker van dat brood en wijn symbolen zijn van Christus' lichaam en bloed, van Zijn dood, zoveel eeuwen geleden. Hij gaf zichzelf ten offer, eenmaal aan het kruis. De kerk behoeft Hem niet weer te offeren. Hij zei: het is volbracht! Zo werd zijn offer 'historie'.

Dat betekent echter niet dat het geen waarde heeft voor vandaag. De tekenen wijzen ons op een volkomen zaligmaker. Hij stierf voor al onze zonden. Rooms hebben eigenlijk maar een halve Christus. Hij stierf alleen voor hun erfzonde. Zelf moeten ze boeten voor hun gedane zonden, hier en later. Daarom blijft er tussen hen en ons een diepe kloof, al plaatsen wij ook beiden Christus' offer in het middelpunt van de viering van het Avondmaal. Het altaar zal moeten plaatsmaken voor de tafel.

Zo zijn er knelpunten en ontmoetingspunten tussen Rome en ons. Door de knelpunten blijven we spreken van een grote kloof. Alleen de Geest van Christus zal deze kloof kunnen overbruggen.

J. Van Harmelen



## Als je het mij vraagt

„Wat denk jij van de tegenwoordige toevloed van Evangelische kinderen in onze Christelijke scholen?”

Syrt Wolters, Victoria, BC

Deze vraag is eigenlijk geboren uit een toestand die velen van ons ten uiterste verbaasd heeft. Het is nog maar enkele jaren geleden dat het thema van de NUCS (nu CSI) conventie draalde om de vraag: Zullen onze scholen zich kunnen handhaven? Deze vraag kwam op omdat er een verslapping voor Christelijk onderwijs in onze kringen te zien was. En met de jaarlijkse stijging van de kosten van dat onderwijs, was het logisch om de situatie eens grondig onder de ogen te zien en te onderzoeken of er nog wat te redden viel.

Het verbazende nu is, dat slechts enkele jaren later, veel van onze scholen de toevloed niet verwerken kunnen en, vatte wie het vatten kan, er een wachtlijst op na houden!

Die toevloed schijnt niet van een richting te komen. Regel was dat bijna de volle honderd procent van de kinderen in onze Christelijke scholen uit gezinnen van de Christian Reformed Church kwamen. Er

was een enkele uitzondering hier en daar maar het kan geen wonder heten dat men onze scholen zag als scholen van de Christian Reformed Church.

Als in een ommezien is dat totaal gewijzigd. Op het eerste gezicht is dat natuurlijk prachtig. Hoe meer hoe liever! Maar het bracht ook problemen met zich mee. Bij ons in Victoria tenminste hebben we de handen vol gehad om problemen op te lossen.

Eind juni 1978 b.v. had onze school slechts 110 leerlingen in de lagere school en 45 in de „high school”. Nu hebben we 376 leerlingen ingeschreven. In plaats van zes onderwijzers (essen) hebben we nu twintig. In twee opeenvolgende jaren hadden we een uitbreidingsplan uitgevoerd wat een totaal van \$750,000.00 kostte. Met het oog op de alarmerende hoge rentevoet hoef ik niet te vertellen wat dat betekent.

En toch vind ik dat niet het grootste probleem, maar het houdt wel het gevaar in dat we

dat als het voornaamste probleem gaan zien: Hoe knopen we de eindjes aan elkaar? Toch geloof ik dat school lokalen, een gymnastiek zaal en een bibliotheek eigenlijk maar het voertuig zijn, die het onderwijs voortgang moeten doen vinden. Een voertuig, maar niet de lading. De lading is het onderwijs dat gegeven wordt in die lokalen, enz.

Heeft nu die abnormale en vrij plotselinge toevloed van kinderen uit niet-Christian Reformed families ook invloed gehad op de lading? Op het onderwijs dat gegeven wordt? En indien (nog) niet, zijn we er wel helemaal zeker van dat die invloed niet merkbaar zal zijn na verloop van tijd?

Ieder die de kolommen in *Calvinist Contact* gevolgd heeft de laatste paar jaar, moet het wel opgevallen zijn, dat er nog al eens waarschuwend stemmen gehoord zijn, die ons vertelden dat we op een glibberige weg zijn. Waar gaat dat naar toe? Vooral omdat verscheidene scholen hun beginsel-basis niet meer binden aan de drie Formulieren van Enigheid of aan de Gereformeerde geloofsbelijdenis, maar een eigen „Educational Creed” opgesteld hebben, wat dan voor velen als „een hek van de dam” beschouwd wordt, waardoor allerhande misvattingen kunnen insluipen.

Dat gevaar is niet denkbeeldig. Dat gevaar is ontegen-  
Vervolg op pag. 14

## PERSOVERZICHT

- De Parlementaire heren keerden terug naar Ottawa en begonnen de zitting met klagglieden over de economie. Intussen waren er wel tekenen van hoop: de rente werd lager en de dollar steeg op de internationale valuta-beurzen. De Economische Raad ging zelfs zover dat ze een sluitende begroting voorspelde binnen de vijf jaar. Dat lijkt me nogal sterk. Welke regering dan ook kan altijd wel weer nieuwe manieren uitvinden om sluitende begrotingen te vermijden. Kijk maar eens naar Ontario's regering. In die provincie wordt er zo bezuinigd dat ziekenhuizen niet goed meer voor patiënten kunnen zorgen, ziekenhuis-predikanten natuurlijk de eerste bezuinigings-slachtoffers, maar de conservatieve regering vond in een soort socialistische bevestiging toch wel 850 miljoen dollar in de pot om een vierde gedeelte van een oliemaatschappij te kopen. De conservatieven bleken volgens een publiek opinie-onderzoek één procent meer populariteit te hebben dan de liberalen. Manitoba's premier, Sterling Lyon, was er als de kippen bij en kondigde verkiesingen aan voor die provincie op 17 november.

- De Provinciale premiers gaan nog een keer met Ottawa vergaderen over de grondwetkwestie. Ze willen eerst zelf bijeen komen om onder elkaar tot overeenkomst te komen. Dat heeft net zoveel kans van slagen als een ijsblokje op een gloeiende potkachel kans heeft om niet te smelten.

- In Vancouver waar een paar maanden geleden de prijs van onroerende goederen met zo ongeveer \$10.000 per maand omhoog ging, kun je nog geen huis aan de straatstenen kwijt. „Te koop”-bordjes spruiten op in Vancouver als tulpen in de bollenvelden van Holland gedurende april en

mei. Er zijn huizen te koop voor \$1.00 op voorwaarde dat de koper de hypotheek overneemt.

- De nieuwe regering in Egypte geeft te kennen dat de orde in dat land is teruggekeerd en het zou er zo vredig zijn als in een bejaardenflat in Tjeltjerkstradeel, maar ik geloof er niks van. Het broeit daar! De Minister van Justitie daar verlekterde zich al vast op de openbare terechtstelling van Sadat's moordenaars. Hij wil ze graag opgehangen zien in het openbaar. „Lekker ventje”, zou tante Katrien zeggen.

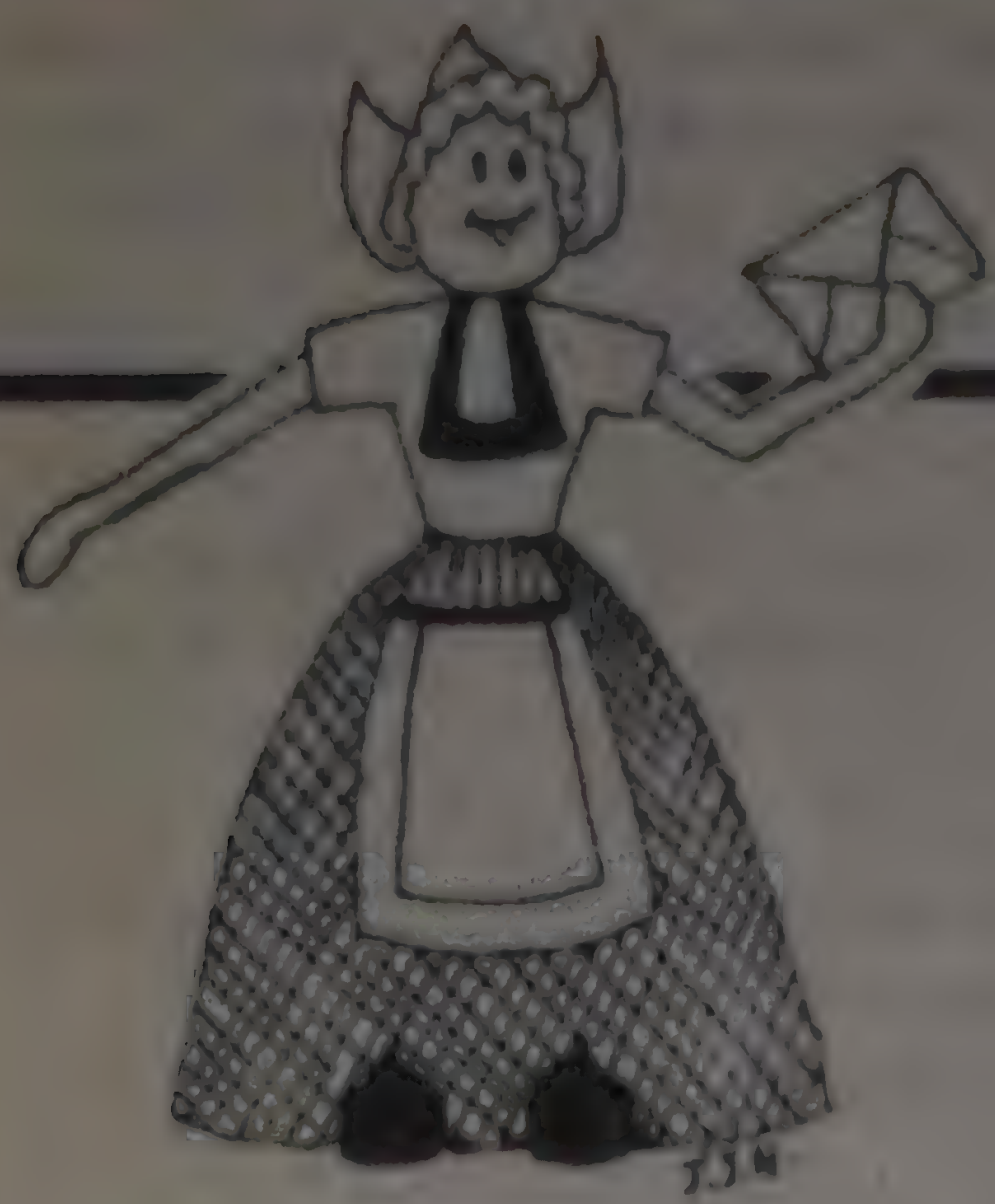
- De Chinezen wilden ook van de partij zijn met kernbepappende onderzeeërs. Helaas vloog bij de eerste afvuring van een raket de hele boot uit elkaar met verlies van tenminste 100 mensenlevens.

- Jopie (nog steeds geen boze brieven) moest maar eens gaan praten met Mevrouw Thatcher, ze hebben alletwee te lijden van zware oppositie binnen de gelederen van hun partij. De bezuinigingspolitiek van de Engelse vrouw-in-het-ambt heeft tot nu toe alleen maar rampzalige gevolgen in Engeland. De wereldwijde inflatie is helemaal geen nieuw verschijnsel. Ook hier geldt het woord van de Prediker: „Er is niets nieuws onder de zon”. In 301 A.D. zat de Romeinse keizer Diocletian er ook al mee in zijn haar. Hij had er een middeltje op dat nog steeds niet uit de tijd is: hij stelde heel gewoon de prijzen vast en iedereen die zich niet aan die prijzen hield werd letterlijk een kopje kleiner gemaakt.

- Carl heeft op z'n tweejarige leeftijd z'n eerste voorliefde ontdekt: McDonald's patates frites. Ook al weer geen nieuws onder de zon!

Carl D. Tuyt





## Uit Nederland

Staatsmijnen verwachten dat Nederland in 1990 zeker tien miljoen ton kolen uit het buitenland zal invoeren. Dat is bijna evenveel als de totale jaarproductie van de 12 Limburgse steenkoolmijnen, die nu alle zijn gesloten.

□ Ingenieur Hamstra van het energie-onderzoekcentrum Nederland in Petten meent dat in zoutkoepels in de Nederlandse bodem niet alleen het eigen kernafval, maar ook dat van andere kleine landen kan worden opgeslagen. Dat levert arbeidsplaatsen en opslag van kernsplijtingsafval. De vijf sprekers op het symposium waren unaniem van oordeel dat de opwerking van bestraalde splijtstofstaven en de opslag van kernsplijtingsafval geen echte problemen meer opleveren.

□ Prins Bernhard zal, als president van het Wereldnatuurfonds, op Paleis Soestdijk 13 mensen onderscheiden met de Gouden Ark, omdat deze zich bijzonder verdienstelijk hebben gemaakt voor het behoud van flora en fauna. Onder hen bevindt zich de Zuidafrikaan Ian Player. En de ontvangst van een Zuid Afrikaan heeft hier en daar wenkbrauwen doen fronsen, omdat Nederland de culturele betrekkingen met Zuid Afrika heeft

beëindigd in verband met de apartheidspolitiek. De rijksvoorlichtingsdienst heeft nu verklaard dat de activiteiten van prins Bernard als voorzitter van het Wereldnatuurfonds buiten de verantwoordelijkheid vallen van het kabinet. De Gouden Ark, is een onderscheiding die door de Prins zelf is ingesteld.

□ Nederlandse automobilisten die al enige tijd schade, vrij rijden gaan met ingang van volgend jaar minder premie betalen voor hun auto verzekering. Daarentegen zullen automobilisten die al enkele malen bij een aanrijding betrokken zijn geweest, meer premie dienen te betalen. Zo willen de auto verzekeraars een rechtvaardige verdeling van de premielast verkrijgen.

□ Er is weer een nieuwe Nederlandse staatslening uitgeschreven. Ditmaal van 750 miljoen gulden tegen een rente van 12 en een kwart procent. De looptijd is zeven jaar. Het is de negende staatslening van dit jaar. In het totaal heeft de Nederlandse staat in 1981 al voor meer dan

7 miljard gulden op de kapitaalmarkt geleend.

□ Prinses Juliana is weer thuis op Paleis Soestdijk. Ze heeft 14 dagen in het Academisch Ziekenhuis in Utrecht gelegen. Ze is daar geopereerd door de gynaecoloog professor Haspels. De 72-jarige prinses zal nog enige tijd rust in acht moeten nemen.

□ Aan het eind van de jaren tachtig zal 65 tot 70% van de nederlandse bevolking bestaan uit één- en tweepersoon huishoudens. Dat wijst een onderzoek van het ministerie van Volkshuisvesting uit. De woningbehoefte voor deze huishoudens is daardoor nog groter dan werd aangenomen. Het ministerie wijst op de noodzaak om in de woningbouw met deze groep rekening te houden. Voor 1982 staat de bouw van 115.000 woningen gepland, waarvan 16-duizend voor alleenstaanden en twee persoon huishoudens.

□ Vice-premier Den Uyl vindt dat de oliemaatschappijen Shell en Esso een deel van hun winsten aan de Ne-

derlandse Staat moeten afstaan. Den Uyl heeft per jaar 4 miljard gulden nodig om zijn nieuwe werkgelegenheidsplan uit te voeren. Volgens de minister van werkgelegenheid kunnen Shell en Esso daar jaarlijks een miljard gulden aan bijdragen. Twee miljard moet komen uit loonmatiging en het nog overblijvende miljard moet op tafel komen door afspraken met verzekerings- en beleggingsmaatschappijen en met banken.

□ In Amsterdam is het werk begonnen aan het laatste gedeelte van de Schiphollijn, dat is de spoorlijn die de luchthaven Schiphol verbindt met Den Haag en Amsterdam. Het grootste deel van de Schiphollijn, de verbinding van Den Haag naar de luchthaven, werd al in mei van dit jaar geopend. Met Amsterdam was er alleen een traject tot aan de westelijke tuinsteden. Die verbinding wordt nu doorgetrokken tot aan het Centraal Station. Na voltooiing zal Schiphol volledig zijn aangesloten op het nationale en internationale treinverkeer.

(Radio Nederland) — Nederland heeft een nationale ombudsman. Het is doctor Rang, hoogleraar in het arbeidsrecht aan de Rijksuniversiteit te Utrecht. Hij werd in de Tweede Kamer benoemd met 97 van 106 stemmen. Rang gaat per 1 januari volgend jaar aan de slag en zal zich voorlopig alleen bezig houden met klachten tegen de centrale overheid, dus niet met klachten tegen lokale overheden. Doctor Rang is ook kroonlid van de sociale verzekeringsraad en de ziekenfondsrada. Hij fungeert voor die reden als voorzitter van de klachtencommissie.

□ De chemische bedrijven van de Staatsmijnen in Limburg gaan - wat hun elektriciteitscentrales betreft - overschakelen van olie op kolen. De steenkool zal worden geïmporteerd uit de Verenigde Staten, Canada en Australië. Deze overschakeling zal een besparing betekenen van 150 miljoen gulden per jaar. De

## Als je het mij vraagt

Vervolg van pag. 13

zeggelijk aanwezig. Maar moeten we dat gevaar uit de weg gaan door ons af te zonderen? Ik geloof het niet. Volgens Groen van Prinsterer moeten we wel zelfstandig zijn maar ons niet hermetisch afsluiten. Maar tegelijkertijd geloof ik wel, dat we op onze tellen moeten passen. Noodzaak is, dat we ons weer opnieuw bewust worden van onze roeping tenopzichte van Christelijk onderwijs.

Er is geen enkel bezwaar tegen om kinderen van gezinnen uit andere kerken te aanvaarden, als we het de ouders maar goed duidelijk maken, wat ons „Educational Creed” zegt en dat men alleen maar lid kan worden van de schoolvereniging op de voorwaarden zoals die in dat Creed omschreven zijn. Voor velen zal dit vragen opwerpen. Wat? Wel onze kinderen op jullie school maar wij niet zomaar lid van jullie schoolvereniging? Nou, dat is raar! Want, weet u, er zijn nog veel Christenen, die nog eigenlijk niet door hebben wat een Christelijke school is of moet zijn. Men vindt, dat als de onderwijzers gelovige Christenen zijn en de leerlingen uit Christelijke gezinnen komen, wel, dan heb je een Christelijke school, is het niet? En als je dan begint over de filosofie van het Christelijk onderwijs, dan word je enigszins arg-

wanend aangekeken. Waarschuwde Paulus niet dat we ons moeten vrijhouden van filosofie?

Die hele situatie nu in onze scholen, waarbij zoveel „anderen” in onze scholen komen, is aanleiding geweest dat de CSI (Christian Schools International) een „Task Force” in het leven roepen om zich met de vraag bezig te houden: Wat nu? Wat moet onze houding zijn in deze nieuwe situatie? Dr. N.H. Beversluis, de gepensioneerd professor in Education aan Calvin College is geraagd om een „Statement” op te stellen over „Strategies in Christian Education for the 1980's.” Een voorlopige schets is van zijn hand verschenen met de titel: *Christian Educational Philosophy: A Creedal Summary*.

In 15 pagina's gaat Dr. Beversluis ons weer opnieuw uiteenzetten wat Christelijk onderwijs eigenlijk is. Ik zie nu geen kans om in een kort praatje als dit alles in den brede weer te geven. In een volgend praatje wil ik er echter wel op terug komen, want, hoewel ik het grotendeels van harte eens ben met wat Dr. Beversluis schrijft, ik heb erin gemist een duidelijke karakterisering van de Christelijke school zoals die behoort te zijn, naar mijn bescheiden mening.

Syrt Wolters

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## Onder Ons

Weemoedig ouder worden

Geachte redactie:

In C.C. is de laatste tijd nog al wat aandacht besteed aan de ouder wordende mens. Met belangstelling en waardering heb ik dat gelezen, ook wat Rev. J. Van Harmelen schreef (july 10) over blijmoedig oud worden. Ik heb dat artikel zelfs twee maal gelezen, niet alleen omdat ik er zulke goede woorden in vond over het Christelijk oud worden, maar nog veel meer omdat het zoveel gedachten en herinneringen in mij opriep van wat ik in mijn leven van het oud worden heb gezien en beleefd.

Ik beken dat ik van dat blijmoedig oud worden niet

veel heb ondervonden. Wel heb ik veel gezien van de weemoed van het oud worden. Het leven van de ouder wordende staat vaker in het teken van de weemoed dan in dat van de blijmoedigheid.

Het is terecht gezegd dat blijmoedigheid heeft te maken met vooruitzien en weemoed met terugzien. Bij het ouder worden moeten we telkens iets loslaten. En wat kan dat soms droef stemmen, maar ook wat kan dat een strijd kosten. Wat is het soms een moeilijke zaak om het eigen huisje, waar je zoveel jaren hebt gewoond en waarin je kinderen zijn groot geworden, voorgoed te verlaten en je intrek te nemen in een

apartment building voor „older people"; of, in erger geval, in een nursing home. Zonder iets af te doen van deze gezegende instellingen, brengt deze overgang velen in een echte weemoedige stemming.

Door omstandigheden ben ik in mijn leven veel in contact geweest met ouderen, maar zelden heb ik mensen ontmoet die al deze dingen met blijmoedigheid konden aanvaarden. We moeten zeker in gedachten houden dat er meer mensen wonen in de dalen dan op de toppen der bergen.

T. Schinkel  
Chatham, ON

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## Werkeloosheid in Nederland

door G.W. Graaskamp

Werkeloosheid is ook in Nederland een groot probleem, evenals hier, waarvoor blijkbaar geen oplossing te vinden is. De sociale voorzieningen zijn weliswaar zo goed dat, ook al is men werkeloos, men eigenlijk toch geen armoede lijdt en men zich dus kan veroorloven om vrij kieskeurig te zijn als het op werk zoeken aankomt. Het betekent ook dat er werklozen zijn die allicht niet werkeloos behoeven te zijn.

In juli nam het aantal werklozen toe met 36.000. Velen daarvan kwamen van school en zochten voor de eerste keer werk. In augustus steeg het aantal werklozen met 10.600. Dit bracht het aantal werklozen eind augustus tot 407.000. Daarvan was meer dan de helft 24 jaar of jonger.

Als een gedeeltelijke oplossing voor het werkloosheidsprobleem wil het Christelijk National Vakverbond de werktijden verkorten, in continue-bedrijven zou men dit b.v. kunnen bereiken door in plaats van met 4 ploegen met 5 ploegen te werken. Verder wordt op verscheidene plaatsen het zogenaamde „deeltijd-arbeid" systeem in praktijk gebracht. Onder dit systeem wordt het beschikbare werk verdeeld over meer mensen dan men gewoon was.

Het eenvoudigste voorbeeld is wanneer 2 mensen een baan die 40 uur per week vergt en dus normaal door een persoon wordt gedaan, delen en elk dus 20 uur per week werken. Ook komt het voor dat 5 mensen het werk van 4 delen en dus elk 4 dagen per week werken. Dit systeem wordt enkel toegepast wanneer alle deelnemers er mee accoord gaan. Verschillende grote bedrijven, waaronder sommige banken, overheidsinstellingen, b.v. de gemeente Rotterdam, werken er aan mee. Ook de regering stimuleert deze pogingen om de werkloosheid naar beneden te brengen.

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Canada Spaar Obligaties bieden u niet alleen een goede rente, zij bieden u ook een unieke combinatie van voordelen die Canada Spaar Obligaties een sterke, veilige investering maken voor vandaag en morgen.

### Soepelheid voor morgen.

Onmiddellijk contant geld. Met nieuwe Canada Spaar Obligaties zit u nooit vast. Als de nood aan de man komt zijn ze eenvoudig in te wisselen tegen contant geld bij elke gemachtigde vertegenwoordiger. Een Canada Spaar Obligatie is net zo goed als geld in uw zak.

Geen boete op de rentevoet. Als de nieuwe obligaties worden ingewisseld na 31 december 1981 krijgt u geen boete op de rentevoet. U zult de bepaalde rente ontvangen voor elke volle maand die is verlopen sinds 1 november 1981.

### Gesteund door Canada zelf.

Canada Spaar Obligaties worden gesteund door alle Canadese hulpbronnen. Als u Canada Spaar Obligaties koopt kunt u er zeker van zijn dat zij een veilige en zekere investering zijn waar u op kunt rekenen.

### WINST OP OUDE SERIES IS GESTEGEN.

De winstuitering op alle Canada Spaar Obligaties is verhoogd tot 19½ % te beginnen op 1 november 1981. Voor ieder volgend jaar, tot aan de vervaldag van de obligatie blijft de rentevoet tenminste 10½ %.

#### Series van vóór 1977.

Voor series van vóór 1 november 1977 zal de hogere rente worden betaald door een toename in de waarde van de contante bonus, betaalbaar op de vervaldag van de obligatie. Het nieuwe bonus bedrag per obligatie van \$1000 van elke serie is als volgt:

Series	Vervaldag	Contante Bonus op vervaldag
1968/69	Nov. 1. 1982	\$276.40
1972/73	Nov. 1. 1984	\$378.40
1973/74	Nov. 1. 1985	\$451.70
1974/75	Nov. 1. 1983	\$212.90
1975/76	Nov. 1. 1984	\$263.80
1976/77	Nov. 1. 1985	\$327.00

#### Series gedateerd 1977 tot 1980.

Voor de laatste vier series zal de hogere rentevoet van toepassing zijn in plaats van de rente die op de obligatie is gedrukt. Elke normale obligatie van \$1000 geeft \$195 rente per 1 november 1982. Voor het jaar, te beginnen 1 november 1981, zullen samengestelde Spaar Obligaties 19½ % enkele rente maken en 19½ % rente over alle rente die verdiend is tot 1 november 1981.

De groei van iedere Samengestelde Spaar Obligatie van \$1000 voor het jaar te beginnen 1 november 1981, is als volgt:

Series	Waarde per 1 nov. 1981	Waarde per 1 nov. 1982
1977/78	\$1.471.93	\$1.758.96
1978/79	\$1.394.46	\$1.666.36
1979/80	\$1.277.40	\$1.526.50
1980/81	\$1.144.17	\$1.367.28

De obligatieshouders worden er aan herinnerd dat als men deze bonus wenst te ontvangen men de obligaties van deze series moet houden tot aan de vervaldag.

### Eenvoudig te kopen.

Nieuwe Canada Spaar Obligaties zijn eenvoudig te kopen in bedragen van \$100 tot een bedrag van \$15.000. En u kunt kiezen uit twee Obligaties. Er is een Normale Rente Obligatie voor een jaarlijks inkomen en er is een samengestelde Rente Obligatie voor de groei van uw spaargelden.

### Verkrijgbaar vanaf 13 oktober.

Vanaf 13 oktober kunt u Canada Spaar Obligaties kopen bij elke gemachtigde verkoopagent, met inbegrip van banken, investeringskantoren, effectenmakelaars, trust companies en credit unions.

**Wees zeker  
van morgen.**

Canada





# Classified Advertising

## CLASSIFIED RATES

Births ..... \$15.00  
 Marriages & Engagements ..... 18.00  
 Anniversaries ..... 20.00  
 Obituaries ..... 19.00  
 Notes of Thanks ..... 15.00  
 All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$5.00 extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.

## Calvinist Contact

39 Niagara St., St. Catharines,  
 ON L2R 4L3, (416) 682-8311

## ADOPTION

**VANDERPLOEG:** We, Stan and Elaine, thank our heavenly Father, who directs all our ways, that on January 29, 1981 he gave us GARY FERNAND, born May 24, 1977, to be our son. On October 5, 1981 his adoption was made final. Our prayer for our son, is that God's goodness and mercy will follow him all the days of his life, and that he will dwell in the house of the Lord forever. Fernand is a grandson for Opa and Oma P. DeVaard of Dundas, and Grandma and Grandpa G. Vanderploeg of Shallow Lake, ON.  
 R.R.#1, Shallow Lake, ON N0H 2K0

## BIRTHS

**DEBOER:** With praise and thanksgiving to God, the giver of life, we, Ben and Anieta, gladly announce the birth of our first child, a beautiful daughter, ADRIANA LYNN, born September 1, 1981. She is much loved by her foster sisters and brother, Elaine, April, Donna and Don. She is the 3rd grandchild for Mr. and Mrs. P. Oosterhoff of Telkwa, BC and Mr. and Mrs. A. DeBoer of Selkirk, ON.  
 R.R.#1, Selkirk, ON N0A 1P0

**DE VRIES:** With much joy and thanksgiving, we, Epp and Diana (nee Huizinga), once again have experienced God's precious gift of life through the birth of our third child, a healthy baby girl, ALICIA FRANCES, born October 8, 1981, weighing 9 lbs. 1 oz. She is a little sister for Andrew and Jack. 13th grandchild for Mr. and Mrs. J. De Vries of Fenwick, ON, 3rd grandchild for Mr. and Mrs. H. Huizinga of Fredericton, NB. 20th great-grandchild for Mrs. E. Roorda of Smithville, ON, and 17th great-grandchild for Mr. and Mrs. L. Kok of Strathroy, ON.  
 707 Canboro Rd., Fenwick, ON L0S 1C0

**DEROO:** George and Joyce (nee Knight), praise the Lord for the gift of another son, born on October 11, 1981. NEAL BRENT is a precious little brother for Michael, Kristy and Jeremy. Another grandchild for Mrs. G. Knight of Fenwick and Mr. and Mrs. L. Moesker of Wellandport.  
 R.R.#3, Wellandport, ON

**MEESTER:** With thanks and gratitude to God, the creator of all life, we, Harry and Hussy, joyfully announce the arrival of DEREK GEORGE on October 3, 1981. Derek is a little brother for Laura, and a new grandson for Mr. and Mrs. G. Meester and Mr. and Mrs. P. Kuipers of Hamilton.  
 261 Prospect St. S., Hamilton, ON L8M 2Z8

**POTSTRA:** We, Ray and Cathy, give thanks to our Lord for entrusting to our care, a son, BRIAN ERNEST, born on September 30, 1981. He is a brother for Evelyn, a second grandchild for Peter and Jane Potstra of Hamilton and a fifth grandchild for Ralph and Tina Oegema of Winona.  
 3 Central Ave., Grimsby, ON L3M 1X7

## BIRTHS

**KROON:** Join with us, Pieter and Linda Kroon, as we praise God's name for the precious gift of life. He has blessed us with a son, JOSHUA PIETER, born September 10, 1981. A brother for Sarah. Second grandchild for Jaap and Pleun Kroon of Gormley, ON. Third grandchild for Don and Joyce Kok of Seattle, WA. Rejoicing great-grandparents are Mrs. Dena Kusters and Mr. and Mrs. Frank Vogel, all of Lynden, WA.  
 "Glorify the Lord with us; Let us exalt his name together" (Psalm 34:3).  
 R.R.#1, Deep Creek Rd., Enderby, BC

**OOMS:** With joy and thanksgiving to God, the giver of life, John and Bernice announce the birth of their second child, MATTHEW DAVID. He was born on August 6, 1981 and weighed 7 lbs. 12 oz. A brother for Kristopher, 4th grandchild for Mr. and Mrs. Jager, and 2nd grandchild for Mr. and Mrs. Ooms.  
 John and Bernice Ooms,  
 1356 Duncan Ave., East, Penticton, BC V2A 2X4

**SCHONEWILLE:** Ray and Judy (nee Stegenga), thank God for the precious gift of a daughter, REBECCA MARIE, 8 lbs. 7 oz., born on September 29, 1981. First grandchild for Mr. and Mrs. F. Schoneville of Toronto. Sixth grandchild for Mr. and Mrs. R. Stegenga of Jarvis.  
 30 Fisher Cres., Hamilton, ON L9C 4N2

**SNYDER:** Jake and Rita thank God for the safe arrival of their third child, CLARENCE JACOB, born on Saturday, October 10, 1981. A brother for Christina and Joanna. Grandparents, Mr. and Mrs. K. Snyder and Mr. and Mrs. M. Vanderheyden.  
 97 Luke St., Oshawa, ON L1G 6B6

**VAN OOSTEN:** "O sing to the Lord a new song, for he has done marvellous things" (Psalm 98:1). We, Paul and Trudy, would like to announce the safe arrival of our second precious gift from the Lord, a son, JASON PAUL, born September 28, 1981, weighing 8 lbs. 8 oz. He is a brother for Brian. Jason is the 24th grandchild for Mr. and Mrs. G. Tjoelker of Newmarket and the 10th grandchild for Mr. and Mrs. Wm. Van Oosten of Chatham.  
 4931 Woodsworth St., Burnaby, BC V5G 1S3

## MARRIAGES

**HEEMSKERK-BRONDYKE:** Mr. and Mrs. Samuel W. Heemskerk of Wainfleet, ON, are happy to announce the forthcoming marriage of their daughter, GOZINA WILHELMINA (Ena) to MARK ANTHONY BRONDYKE, son of Mr. and Mrs. Calvin Brondyke of Nunica, MI. The ceremony will take place, the Lord willing, on Saturday, November 14, 1981, at 1:00 p.m. in the Welland Chr. Ref. Church, Forkes Rd./Regional Rd. 23, Welland, ON. Rev. John Postuma of Waterdown officiating.  
 Future Address: 17219 - 136 Ave., Nunica, MI 49448

## ANNIVERSARIES

1956 November 2 1981  
 With thanks and praise to God, our Father, we are happy to announce the 25th Wedding Anniversary of our parents,

HARRY and META KOREVAAR  
 (nee Huizinga)

We pray that our Lord will continue to bless them in their life together ahead.  
 We love you mom and dad, congratulations:  
 Ed Korevaar — St. Catharines, ON  
 James Korevaar — St. Catharines, ON  
 Home address: 66 Ghent St., St. Catharines, ON

## ANNIVERSARIES

1956 October 27 1981  
 With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents, grandparents and great-grandparents.

HENRY and EMMY DE HAAN  
 (nee Ramaker)

It is our prayer that the Lord will continue to bless them in the years to come.

Kathy & Monty Eastman — Brampton  
 Jackie & Bill Bruinsma — St. Catharines

Diane Hagan — Calgary, AB  
 Alice & Dirk Staring — Toronto  
 11 grandchildren and 3 great-grandchildren.  
 Open house to be held on Saturday, October 31, 1981, from 2:30 to 4:30 p.m. in the Calvin Memorial School, 300 Scott St., St. Catharines.  
 Home address: 11 Youngblut Ave., St. Catharines, ON L2N 1M9

1931 November 11 1981  
 "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8).  
 With joy and thankfulness to our Lord, we look forward to celebrating the 50th Wedding Anniversary of our dear parents and grandparents,

ADRIAN and JANNA  
 KAMERMAN  
 (nee Pols)

It is our prayer that God will continue to keep them in his care and bless them in years to come.  
 With love and congratulations from your children:  
 John & Bette  
 Cor & Agnes  
 Abe & Ann  
 Adrian & Nellie  
 Femmie & John  
 Simon & Margaret  
 and from your 17 grandchildren  
 Open house will be held on November 14, 1981 at the Grace Chr. Ref. Church in Scarborough, from 2 p.m. to 5 p.m. Best wishes only.  
 Home address: 22 Cora Cres., Scarborough, ON M1P 4M4

With joy and thanksgiving to the Lord, we are pleased that our parents and grandparents,

GERHARD and JAANTJE  
 KOLSTEE  
 (nee Broekmaat)

will celebrate their 40th Wedding Anniversary, Sunday, November 1, 1981, D.V. We wish them the Lord's blessing in the years to come.

Their children and grandchildren:  
 Gary & Laurie Kolstee; Nancy, Barry, David — Brookfield, NS  
 Jo-Anne & John Berkelaar; Mervyn, Michelle — Truro, NS  
 Henk & Donna Kolstee; Andrew — Hilden, NS  
 Wilhelmina & Wilfred Hulshof; Annette, Jonathan — Milford, NS  
 John Kolstee — Brookfield, NS  
 Brookfield, Col. Co., NS

Nyverdal Zeeland, MI  
 1931 1981

November 7  
 With thankfulness to God for his many blessings, we will, God willing, on November 7, 1981, celebrate the 50th Wedding Anniversary of our parents and grandparents,

L.F. and A.C. KONYNENBELT  
 (nee Berentschot)

Psalm 91:1  
 Herma & John Janssens; Sid, Paul, Judy — Sarnia, ON  
 Ann & Bob Veenkamp; Rob, Carol Ann, Jeff, Mark — Sarnia, ON  
 Marv & Ena Konynenbelt; Mark, Lisa, Andrea — Ft. Knox, KY  
 John & Mary Konynenbelt; Kevin, Amy, Julie — Holland, MI  
 Harry & Diane Konynenbelt; Chad, Tammy — Graafschap, MI  
 Home address: 155 S. Maple St., Zeeland, MI 49464

## ANNIVERSARIES

1931 1981  
 Oldenzaal Grimsby  
 "We wait in hope for the Lord; he is our help and our shield" (Psalm 33:20).

With great joy and gratitude to God, we hope to celebrate the Golden Wedding Anniversary of our parents and grandparents,

HENDRIKUS and JANITINA  
 BERENDINA LIP  
 (nee Vanderberg)

on November 7, 1981.  
 Congratulations Mom and Dad, Opa and Oma,  
 Hank & Evelyn Lip; Rose, Chris, Henry  
 John & Henny Rensen; Joyce, Debbie, Theresa, Tom  
 Open house will be held Saturday, November 7, 1981 from 3:30 - 5:30 p.m. at the Mountainview Chr. Ref. Church in Grimsby.  
 Home address: c/o Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5

1956 October 27 1981  
 "Give thanks to the Lord for he is good, for his steadfast love endures forever" (Psalm 136:1).  
 We praise God for the many rich blessings he has given to us in the marriage of our parents,

PETER and JENNY SUK  
 (nee Drenth)

May the Lord, in his mercy, grant them continued good health and many more blessed years together. With love and congratulations from your children:

Evelyn & Andy (engaged)  
 Margaret  
 Helen  
 Ralph  
 Ron  
 Shirley  
 Karen  
 Home address: 69 Tecumseh St., St. Catharines, ON L2M 1M5

Ooster Nykerk Abbotsford  
 (Fr.) BC  
 1931 1981

November 28  
 "Casting all your cares on him for he cares for you" (1 Peter 5:7).  
 Our parents,

OSCAR and LEONA  
 VANDERHOEK  
 (nee Huizinga)

hope to celebrate their 50th Wedding Anniversary. We, their children, are thankful to God for this occasion and pray for his continued love and care on them.

Love and congratulations from your family:

Bert & Tina VanderHoek & family  
 Agassiz, BC  
 Ed & Audrey VanderHoek & family  
 — Abbotsford, BC  
 Melvin & Della VanderHoek & family  
 — Agassiz, BC  
 Ted & Willie Vander Hoek & family  
 — Langley, BC  
 Sam & Grace Post & family  
 — Agassiz, BC  
 26 grandchildren and 1 great-grandchild.

1956 1981

October 30  
 "This I know that God is for me" (Psalm 56:9b).

With praise and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

JOHN and JANNIE VAN HELL  
 (nee Hulzing)

We pray that God will continue to bless them and keep them in his care. May they have many more years of happiness.

With love from their children:  
 Rosa & Harry Vander Kuylen;  
 Jacob, Jenny, Helene  
 Ron & Sandra (girlfriend)

Bruce  
 Alice  
 Jane  
 Tim  
 Sharon  
 Home address: R.R.#1, Wellandport, ON N0G 1Y0

## ANNIVERSARIES

1946 1981  
 Hoogeveen Listowel  
 "And my soul shall be joyful in the Lord, it shall rejoice in his salvation" (Psalm 35:9).

With thankfulness to the Lord, we, the children and grandchildren of,  
 JACOB and HENDRIKA THALEN  
 (nee Scholing)

hope to celebrate their 35th Wedding Anniversary on, D.V., Friday, November 13, 1981.

We pray that the Lord will bless them with many more years of happiness and health.

Hank & Betty Thalen; Alice, Jacob, Henry, Corina, Jennifer, Judy, Timothy, Rita — Palmerston, ON  
 Andrew & Edith Thalen; James, Julie — Listowel, ON  
 Hank & Marg Van Donkersgoed; Rita-Ann, Edward, Angela, Christina — Gorrie, ON  
 Jacob & Linda Thalen; Jason, Laurie, Jerry, Ron — Listowel, ON

Alex & Henny Thalen; Jack, Bert, Hilda — Gorrie, ON

Herb Thalen — Abbotsford, BC  
 Morris Thalen — at home  
 Garry & Rita Hovius; Wendy, Becky, Richard, Garry — Clinton, ON

Dinah Thalen — at home  
 John & Phyllis Nymeyer; Jacob, Heidi — Drayton, ON

Open reception to be held on November 13, 1981, from 2:00 to 5:00 p.m. at the Agricultural Hall, Highway 86 and Tremaine Ave., Listowel, ON  
 R.R.#4, Listowel, ON N4W 3G9

The children of,

MR. and MRS. S. WIERDSMA wish to congratulate their parents on their 30th Wedding Anniversary which took place on October 17, 1981.

"May God be gracious to us and bless us, and make his face to shine upon us" (Psalm 67:1).

Their thankful children:  
 Bob & Dorothy Wierdsma — Willowdale, ON

Simco Wierdsma — Calgary, AB  
 Anita & Brian Locke — Calgary, AB  
 Brenda Wierdsma — St. Catharines, ON

Home address: 10 Clementi St., Lakefield, ON M2M 1L4

## OBITUARIES

On Sunday, October 4, 1981, the Lord took to be with him, our dear son, brother and uncle,

LUCAS OLTTHOF

at the age of 47 years.  
 It is our comfort to know that Luke now dwells in the house of the Lord forever.

Mr. & Mrs. H. Olthof — 318 Gill Street, Orillia, ON  
 Gerrit Olthof; Deems, Brad, Raymond — Bowmanville, ON  
 Rika & Cor Moesker; Greta, Joanne, Angela, Beverly — Orillia, ON  
 Predeceased by a brother Jon Berend.

The funeral service was held at the First Chr. Ref. Church, Orillia, ON on October 7, 1981. Pastor Peter Slofstra officiated.

The Ladies Society, "Monica", of the Chr. Ref. Church, Orillia, extend their Christian sympathy to Mr. and Mrs. Olthof and family on the death of their son,

Mr. LUCAS OLTTHOF

In this time of sorrow, may the sustaining grace and comfort of our Lord abide with them.

"Bereid uw huls, want gij zult sterven"  
 sprak in het bijzonder tot ons door het overlijden van

Mr. JOHN WILMAN

Hij was de tweede die binnen een maand van ons werd weggenomen. Zalig zij die mogen geloven dat Christus is gestorven voor onze zonden.

Namens de Hollandse Instuif voor Seniors.  
 Brockville, 3 oktober 1981.



# Classified Advertising

## OBITUARIES

On Sunday, October 4, 1981 our heavenly Father promoted to glory our co-worker in Christ,

### LUKE OLTROF

at the age of 48 years. For many years Luke served with love and dedication our congregation as Deacon and Treasurer. We pray that our Lord will be near Mr. and Mrs. Oltrof and family and sustain them in the loss of their son and brother.

On behalf of the congregation of First Chr. Ref. Church of Orillia, The consistory.

Brant Travel Service Ltd., announces with sadness the sudden passing of its co-owner,

### BERT VAN GAGELDONK

on October 10, 1981 at the age of 46.

The funeral took place on Wednesday, October 14, 1981.

Lucy Meyer

522 Brant St., Burlington

## PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

## WANTED

Need a ride? I am leaving for Calgary at the end of October, and would like to have company. Gas expenses will be shared. Contact, as soon as possible: Phil Vieler at (416) 623-7394

## HELP WANTED

Which mature, Dutch-speaking persons or couples want to become partners in setting up a **campervan rental service** to European tourists? Ownership of campers not necessary. If you have parking space, some mechanical knowledge and live in vicinity of the Toronto, Calgary or Vancouver International Airports you can contact: Mrs. Pat Hemmen-Kamstra, Laan van het Kwekebos 175, 7823 KD Emmen, The Netherlands. Tel.: 05910-27430

**ROSE GREENHOUSE OPERATION** in B.C. is seeking an experienced person for a full time position. Please state wage expectations and send full resume to: Box #4642, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

**Writer/Collaborator:** Part-time cartoonist is looking for an idea person, who would be interested in collaborating on comic strip and cartoon ideas. All work will be on a 50/50 basis should it become a salable product but, otherwise, no salary can be offered. Humour writers are also invited to submit "gag" ideas for magazine cartoons on a 25% commission basis for those that are accepted by the market submitted to. All enquiries may be directed with an S.A.S.E. to: Bob Wierdsma, 112 Goulding Ave., Willowdale, ON M2M 1L4 Canada.

## Faculty for Cooperative program

Applications are being accepted for faculty positions in a new baccalaureate nursing program offered cooperatively by Calvin College, Grand Rapids, and Hope College, Holland. Clinical nursing courses begin in fall 1982. Faculty positions available in all nursing specialties. Requirements: commitment to teach from a Christian perspective, a Master's in Nursing degree, and two years of clinical nursing practice.

Contact:

Dr. Cynthia Kleinen, Chairperson,  
Hope-Calvin Department of Nursing,  
c/o Hope College,  
Holland, Michigan 49423.

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Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

**PETER DAMSMA,**  
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**Dairy farm:** 178 acres with cows, quotas and machinery; 3 barns, plus 2 implement sheds; silo; stable cleaner; 3 bedroom, frame home; low interest financing available.

**50 acres:** beautiful garden soil; 3 bedroom, 9-year-old home; set up for sows; presently, crop included; plus machinery; price \$115,000.

For more details call:

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REALTY LTD.

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416-774-7624

and ask for Art Vandervliet

416-774-4611 [evgs.]

or Mary Creighton

416-774-8373 [evgs.]

### FARMS

**150 ACRES:** 2 barns; drive shed; pig barn; silo with automatic unloader and feeder; 3 bedroom home; \$150,000.

**200 ACRES:** large barn; 2 steel buildings; 3 bedroom home, can be severed into two; \$175,000.

**LARGE DAIRY OPERATION,** close to Orillia; good herd and milk quota; \$750,000.

Henry Zwiers, sales rep.

705-326-4131

**WALTER DEAN REAL ESTATE**  
LIMITED

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Orillia

705-325-6193

### BUSINESS OPPORTUNITY:

40 acres zoned commercial frontage on busy highway in Niagara Peninsula for any type of business; well-kept, 3 bedroom house and remodelled barn; with additional 2 1/2 acres, can be sold separately or as one parcel; low interest financing available.

For more details call:

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REALTY LTD.

220 Broad St. E., Dunnville, ON  
416-774-7624

and ask for Art Vandervliet

416-774-4611 [evgs.]

or Mary Creighton

416-774-8373 [evgs.]

## HELP WANTED

Full time **warehouse** employment; must be willing to learn; hard working; good in math and memorizing; also some knowledge of the Dutch language; located near Hamilton, ON; applications in own handwriting, stating full details and wages expected, to: Box #4647, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

## REAL ESTATE

**275 acre dairy farm:** 2 nearly new homes; complete with all equipment; registered Holstein herd and large milk quota; vendor will hold 2nd mortgage; must really be seen. **Nearly new raised ranch:** 4 bedroom home, barn 40 x 100 with broiler breeders; contract available; could be used for horse barn; set on 3 acres land; 25 miles from Hamilton; buy of the year!; owner moving. **600 sow:** farrow-to-finish hog operation; good financing; priced to sell. **30,000 cage layers:** barn fully automatic; good ranch home; vendor hold 1st mortgage. **12,500 commercial egg breeders:** fully automatic; very good 4 bedroom home; 16 acres of good, garden land, plus trout pond; asking only \$195,000 with 9% and 10% mortgages.

Member of Agri-vision  
Organization

Call:

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REALTY LTD.

220 Broad St. E., Dunnville, ON

416-774-7624

ask for Keith Miller

774-4077 [evgs.]

London, Ontario



**Stanley Vanderhoot**  
Real Estate

**M.L.S. Realtor**  
1849 Dundas St.  
London, Ontario  
N5W 3E6



RELOCATING?

Office: (519) 451-3680

Res.: (519) 672-2283

## TEACHERS

**DUNDAS:** Due to unforeseen circumstances, Calvin Chr. School of Dundas is in need of a **grade 7** teacher immediately. For further information please contact: Garry Glasbergen, Principal, c/o Calvin Chr. School, R.R.#2, Dundas, ON L9H 5E2 Phone: (416) 627-1411, home: (416) 689-6259

## FOR RENT

**Clearwater/St. Petersburg**  
Beach area, Florida

**FOR RENT:** In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens, 90 minutes to Disneyworld. An ideal vacation place. **RATE:** US \$240 per week and up, depends on season. For details/reservations write: P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone evenings: (416) 445-1359.

## FOR SALE

**DAYTONA BEACH AREA:** nice house; completely furnished; large lot; garage; 1 mile from ocean beach; close to everything; quiet street; asking \$32,000 U.S.; Call: (519) 621-3616 now, or (904) 788-4550 in November.

## Bread and Pastry Bakery and Delicatessen

Location: Beautiful Vancouver Island, BC

**European and Canadian Baking**

Equipment list and financial statement on request for serious prospects only.

Good lease and terms  
Phone: 604-246-4279  
after 7 p.m.

## ACCOMMODATION

**APARTMENT TO SHARE:** Christian girl, early 20's, nurse, has two bedroom apartment in West Toronto. Wishes to share same. Call Diana at: 243-1272 (416) or write to: 14 Wadsworth Blvd., #1, Weston, ON M9N 2G2

## BUSINESS

### Let's face it!

There is a lot of value in a family picture taken in your home. Surprise your relatives with one at Christmas.

### ACT NOW!!!

and call  
**Mrs. Vander Munnik**  
at  
**389-9626**  
Hamilton

## BUSINESS

### Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

**Arabic Department**

**The Back to God Hour,**

P.O. Box 5070,

Burlington, ON L7R 3Y8

### K. BOKMA

### CONSTRUCTION

Framers Barns Renovations  
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Celebrating our 25th Anniversary

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## Just off the press,

# Perspective

New edition of the Association for the Advancement of Reformed Theological Scholarship Vol. 13, No. 3, Sept. Oct. 1981

25th ANNIVERSARY ISSUE

*"The AACS knows that in the continuing present crisis of our world it must bring home to the hearts and minds of this student generation the claim which the revelation of God in Jesus Christ makes upon the whole scientific and scholarly enterprise... The carrying on of this mission is what drives us on; it involves... the reformational character of our work."*

From PLACE AND TASK OF AN INSTITUTE OF REFORMED SCIENTIFIC STUDY, Toronto, 1965

Special 25th Anniversary issue

Historical reflections by Bert Witvoet

Where is the AACS today?

Expectations for the future

How others see us letters from public figures

Quotations from AACS founders

Write for your free copy, be informed!



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Building for tomorrow's generation



Group effort pays off

CRWRC's Betty Roldan reported recently that in the past year several community groups have been formed to meet local needs in Reducto, Hon-

duras. A housewives' club organized a feeding and nutrition center for malnourished children. Other groups have organized a goat milk project,

built stoves, and installed a portable water system that serves thirty families.

These community groups were formed as a result of

CRWRC's and CEDEN's (Evangelical Committee for National Development and Emergency) encouragement of community development through

group organizing. "It was a hard task," says Ms. Roldan, "since the people were not used to working together." Results were slow in coming. Suspicion and conflict plagued the effort at first. There was a big problem between Catholics and evangelical Christians. Little by little the problem was resolved.

Four hundred sixty children in the Reducto area receive health services through a locally organized health group. Mothers of participating children support the effort by sewing and building Lorena stoves. Nutrition workshops emphasizing food preparation and kitchen gardening are offered periodically.

Organized groups of farmers are taking gardening, animal health, small animal and soil conservation courses. Local agriculture leaders are implementing the agricultural knowledge in their communities.

Community organizing has significantly improved life in Reducto. Of course, problems still exist. In a small animal project, for example, many of the pigs died due to parasitic encephalitis and lungwort. But the people are not discouraged. They have learned to work together to attack problems. They are planning an animal management course to deal with this problem.

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FALL CONCERT

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and

St. Catharines Male Chorus

"Collegium Musicum"

will hold a special concert of choral music featuring anthems and spirituals with piano and organ accompaniment.

in the

Brampton Second Christian Reformed Church

Steeles and McLaughlin, Brampton

8:15 p.m., Sunday, November 8, 1981

Admission will be free but a collection will be taken for the organ which is scheduled for renovation.

Celebrating our 25th Anniversary

AACS/Institute for Christian  
Studies invites you to its  
25th Anniversary  
celebrations in Toronto

Friday, November 6, 1981 at 8.00 p.m.

Worship service in Willowdale Christian Reformed Church

Rev. H. VanAndel preaching

Saturday, November 7, 1981

10.00 a.m.-12 noon/Open house at 229 College Street

3.00 p.m./Historical program with songs, skits and slides

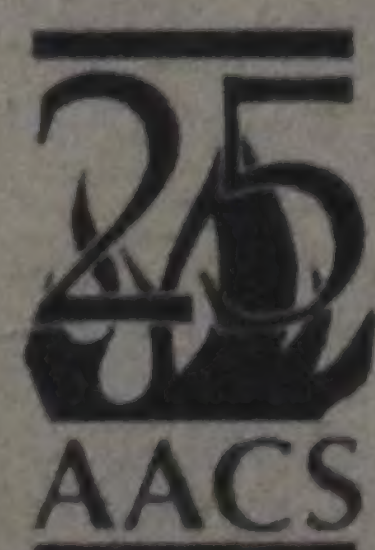
at Thistletown Collegiate Institute (Islington Ave., one mile North of 401)

6.00 p.m./Festive Banquet at Toronto District Christian High School

Bernard Zylstra, speaker

Morris Greidanus, master of ceremonies

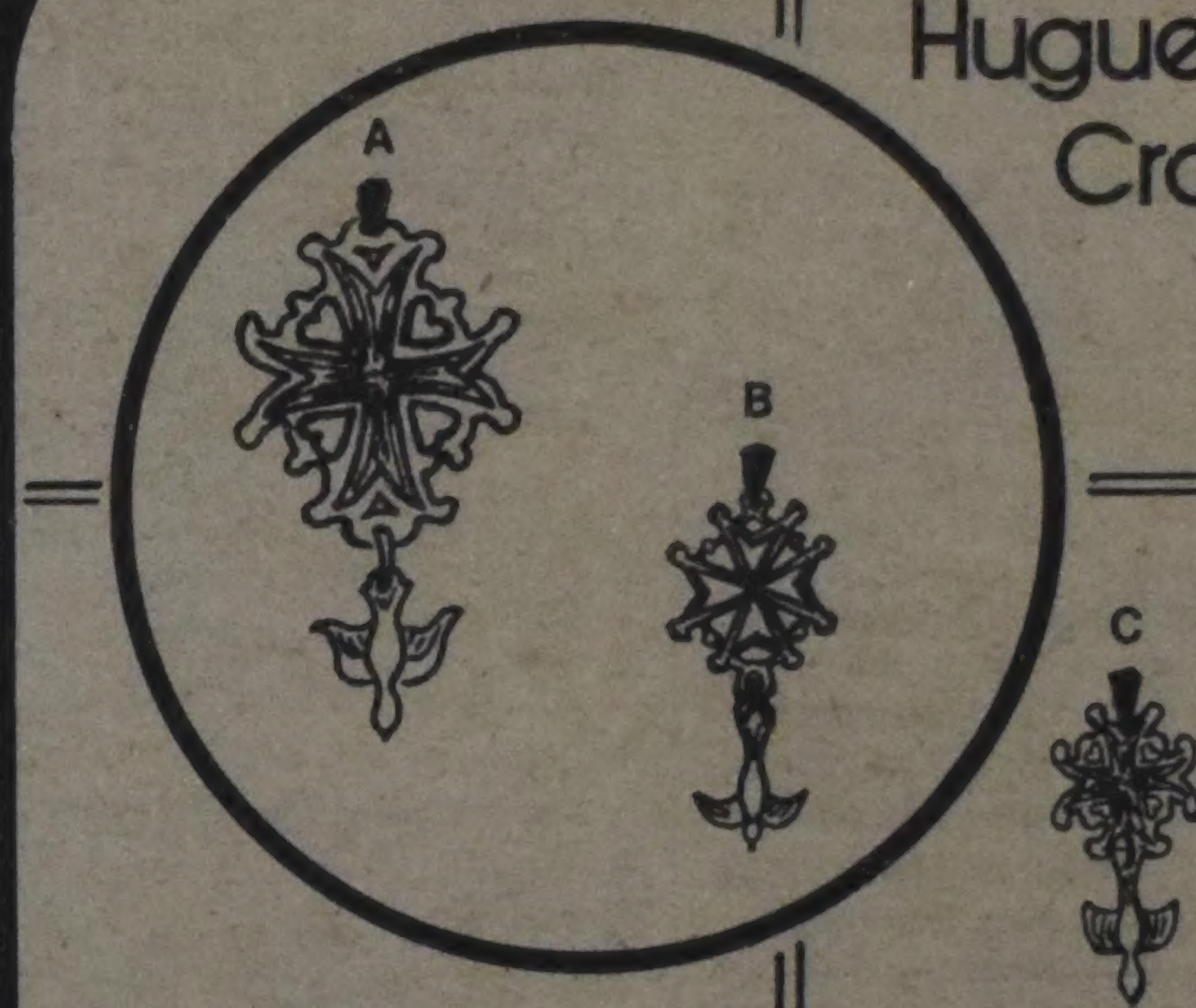
Banquet tickets at \$9.50 may be purchased from the AACS office or from local representatives.



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## EVENTS

## CALENDAR of EVENTS

## Ontario

- Oct. 30 Dunnville, ON at 8:00 p.m. in the Christian Reformed Church. Speaker: Rev. C. Prink, Pastor Free Reformed Church of Grand Rapids, MI
- Oct. 30 St. Thomas, ON at 8:00 p.m. in the Christian Reformed Church. Speaker: Rev. John Byker, Pastor Orthodox Christian Reformed Church of Grand Rapids, MI
- Oct. 31 Inaugural ceremony of Rev. H.R. De Bolster, President of Redeemer College, 2 p.m., Centenary United Church, Main and James Streets, Hamilton, ON
- Nov. 2 Toronto, ON at 8:00 p.m. in the Free Reformed Church. Speaker: Rev. C. Pronk. Speaker: Rev. John Byker. All topics centered around "The Heart of Reformation".
- Nov. 6 & 7 AACS 25th Anniversary, Toronto celebrations.
- Nov. 7 Ontario Alliance of Chr. Schools will hold its annual, general meeting on November 7, 1981 in the Woodstock Chr. School.
- Nov. 8 Brampton Christian Choral Society "Praise the Lord" and the St. Catharines, male chorus "Collegium Musicum" will hold a combined concert at 8:15 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.
- Nov. 9 Opening conference sponsored by the Council for Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.
- Nov. 9-10 Conference on "The Task of the Church as Institute in Relation to Current Public Issues, Toronto (Willowdale) CRC.
- Nov. 10-12 Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.
- Nov. 13 AACS 25th Anniversary Celebration in Edmonton. At The King's College, 7:00 p.m. Speaker: Dr. Calvin Seerveld.
- Nov. 14 20th Anniversary Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Metropolitan United Church on Bond Street in Toronto at 8 p.m. Organist Mr. Andre Knevel.
- Nov. 19 Christian Farmers Federation of Ontario Provincial Board Meeting in Milton, ON, 10:00 a.m.
- Nov. 21 Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.
- Nov. 21 Organ recital on the Karl Wilhelm organ in the Grace Chr. Ref. Church of Scarborough by Henry Hageman.
- Nov. 27 Curriculum Development Centre Annual Meeting. Dr. Gordon Spykman will speak on the topic "Schools and Society". Time 8:00 p.m. Location: Toronto District Christian High School, 7900 Kipling Ave., Woodbridge, ON.
- Dec. 9 Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.
- Dec. 20 Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.

Harry Houtman plans to be in the following areas for free personal visits:

October 15, 16 — Jarvis, Simcoe  
October 26-28 — London, Chatham, Sarnia  
November 4, 5 — Orangeville, Owen Sound  
November 17-21 — Kingston, Brockville, Ottawa, etc.

**God's World and God's Word — through photography:** Noted Canadian photographer Don Van Polen will present a powerful program of slides and sound, featuring a 30-foot screen, six projectors and vivid narration, throughout Ontario. The following is his itinerary. For location, check local promotion.

**Toronto:** Tuesday, Sept. 29; Sunday, Oct. 4; Monday, Oct. 5; Sunday, Oct. 11; Sunday, Nov. 1.

**Burlington:** Thursday, Oct. 22; Saturday, Oct. 31.

**Woodstock:** Friday, Oct. 23 **Aylmer:** Saturday, Oct. 24

**St. Catharines:** Sunday, Oct. 25; Monday, Oct. 26.

**Jarvis:** Tuesday, Oct. 27 **Hamilton:** Friday, Oct. 30

**Grimsby:** Wednesday, Oct. 28 (2 showings: 7:00 p.m. and 9:00 p.m.)

**Smithville:** Thursday, Oct. 29 **Bramalea:** Sunday, Nov. 1

## BACK TO GOD HOUR RALLIES

Oct. 23, 24, 25: Calgary/ Red Deer/ Lacombe, with Rev. B. Madany.

Nov. 1: London/ St. Thomas, with Rev. W. Boonstra.

Nov. 6, 7, 8: Wingham/ Guelph, with Rev. J. Vreeman.

Dec. 12, 13: Chatham/ Sarnia, with Rev. J. Vreeman.

## AACS Anniversary

Nov. 6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.

Nov. 7, 3:00 p.m. Anniversary celebrations at the Thistleton Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.

Nov. 7, 6:30 p.m. Banquet at Toronto District Christian High School, Woodbridge. Speaker: Dr. B. Zylstra.

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## ATTENTION!

All Christian Reformed Hockey Teams in Ontario: There will be a 12 team all-Ontario Tournament, on Boxing Day (Saturday, December 26, 1981), in the city of Brampton, Ontario.  
The tournament will be one of the highest calibre. Still some openings for teams that are interested. For further information please write:  
**George Roos,**  
76 Bartley Bull Pkwy., Brampton, ON  
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The Canadian Federation of Christian Reformed Women has available for your Ladies' Society, Men's Society, Bible Study Group, Young Couples Club etc. the following study material:

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An excellent review of the History of the Church through all ages, with suggestions and questions relating to the present time. 36 chapters.  
Price: \$1.50

## Christian Freedom, by Rev. C. Tuyl

A survey of the Epistle to the Galatians. 4 lessons with references and questions.  
Price: \$0.75

## Let's Discuss It

Essays by the members of the Committee on Current Canadian Affairs. Topics such as: Food and Nutrition, Good Parenting, Sex Education, Homosexuality, and Old Age and Retirement are discussed. Each essay comes with an extended bibliography and questions.  
Price: \$2.50

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## Reformation Day Rallies

Sponsored by:

**The Reformed Fellowship of Canada Inc.**

**Friday, October 30, 1981 — Dunnville, Ontario at 8:00 p.m.**  
in the Christian Reformed Church.

**Speaker:** Rev. C. Pronk, Pastor Free Reformed Church of Grand Rapids, Michigan

**Friday, October 30, 1981 — St. Thomas, Ontario at 8:00 p.m.**  
in the Christian Reformed Church.

**Speaker:** Rev. John Byker, Pastor Orthodox Christian Reformed Church of Grand Rapids, Michigan.

**Monday, November 2, 1981 — Toronto, Ontario at 8:00 p.m.**  
in the Free Reformed Church.

**Speaker:** Rev. C. Pronk

**Monday, November 2, 1981 — Chatham, Ontario at 8:00 p.m.**  
in the Free Reformed Church.

**Speaker:** Rev. John Byker.

All topics centered around "The Heart of Reformation".

## Reagan's tax plan to aid private schools is "inconsistent"

WASHINGTON (EP) — Americans United for Separation of Church and State today scored the Reagan administration for flagrant inconsistency in attempting to balance the federal budget while promoting a multi-billion dollar tuition tax credit plan to aid private and parochial schools. "It is ironic that in the same week an administration representative appeared before a congressional panel backing an extravagant scheme to help private education President Reagan appeared on television seeking sacrificial spending cuts in other programs, including federal aid to public education," said Americans United Director R.G. Puckett.

On September 22, Assistant Treasury Secretary John E. Chapoton told a House Education subcommittee that the administration favours tuition tax credits for private education. The Packwood-Moynihan tuition tax credit proposal currently being considered in the Senate would cost U.S. taxpayers an estimated \$7 billion annually in tax expenditures by 1986. Only two days later, President Reagan called for another round of large cuts in federal spending and a balanced budget by 1984.

"There is a simple cure for this schizophrenia," said Puckett. "President Reagan should shelve the tuition tax credit plan. The President also said that education is the principal responsibility of local school systems, teachers, parents, citizen boards and state governments. With that philosophy in mind, how can he favour a massive new program of federal aid to private education?"

"Ninety percent of private schools in America are run by churches," Puckett noted. "They should be supported by the voluntary contributions of those who share those religious beliefs. It is certainly contrary to the spirit of voluntarism to force all Americans through taxes to support religious schools which teach viewpoints they may not share. It is also unconstitutional."

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## NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 30	Wed. Oct. 28	Fri. Oct. 23-10 a.m.	Thurs. Oct. 22-10 a.m.
Fri. Nov. 6	Wed. Nov. 4	Fri. Oct. 30-10 a.m.	Thurs. Oct. 29-10 a.m.
Fri. Nov. 13	Wed. Nov. 11	Fri. Nov. 6-10 a.m.	Thurs. Nov. 5-10 a.m.



# Books

Devotional

## Shaeffer shares

**A Way of Seeing** by Edith Schaeffer; Fleming H. Revell Company, Old Tappan, NJ, 1977; G.R. Welch, Burlington, ON; pb., 192 pp.; \$7.15. Reviewed by E.H.M. Snee, Chatham, ON

Edith Schaeffer is co-founder of L'Abri, the world-renowned Christian community in Switzerland. She is a noted lecturer, counsellor, and writer of books and articles, many of the latter having been published in *Christianity Today*, and here in

book form.

Spreading God's word is the author's goal in every article of the book, "woven into simple, every-day, real life illustrations."

The messages are short, and can be quickly read during the course of the day; but their effect can carry through life's activities with real blessing. Because of her vast range of experiences, Edith Schaeffer knows of every possible human situation. Her intense feeling for life, in all its phases, is beautifully brought out in her essays. So there is either a message of comfort, sharing,

nudging, or inspiration on each page. Mrs. Schaeffer always points to the one who alone has the answer to our deepest needs and our most frivolous desires.

Her style of writing is impressive because she is able to address the reader personally. Since the book is geared to people in all walks of life, it can be recommended to everyone, to both the young adult and the senior citizen. It may be read as a daily devotional. The 45 chapters will make you wish there were more. It is an excellent gift book.

Drugs

## Basics of illegal drug usage

**So you want to try Drugs? Here's what you should know...** by Fiona Foster & Alexander McCall Smith; Oxford University Press, Don Mills, ON, 1980; hc., 51 pp.; \$4.95. Reviewed by John Byl, Chatham, ON

With more young people coming into contact with drugs at an early age, the two authors (both doctors) have presented the reader (grade six and up) with a well-written and informative book. With the use of various case studies interest is added as

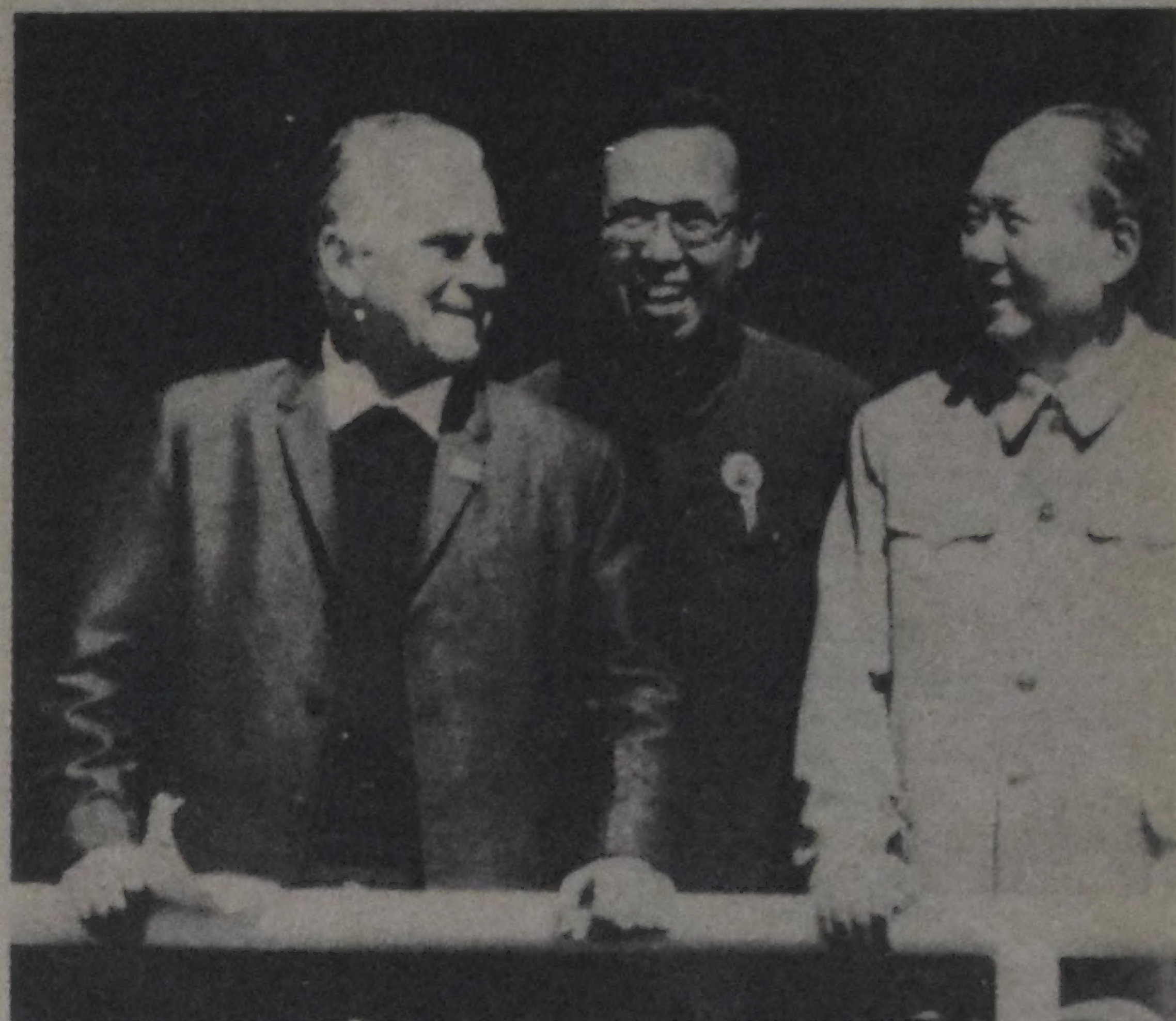
the authors tactfully thread the book with the theme, stay away from drugs.

The first section deals with drugs generally. The second section deals more specifically with various drugs: their origin, method of production, effects and cautionary comments. Drugs dealt with include: pot, alcohol, tobacco, glue, pep pills, barbituates, hallucinogenic drugs and heroin.

*Drugs* concludes with some final words suggesting that drugs are just not worth it. Drugs may seem to give you a lift, but one

that never lasts. Most drugs are physically harmful. Many people move on from one drug to another. You cannot get away from things by taking drugs. There are better ways to develop yourself.

In terms of critique, the reader may find some sections a little skimpy. However, the interested reader could contact the local public health department, who would certainly be more than willing to provide additional pamphlets or comments. In fulfilling the book's mandate to speak to young people about drugs, it is



**EDGAR SNOW WITH MAO TSE-TUNG** on Tien An Men, October 1, 1970 is one of the 450 photos in *Edgar Snow's China* by Lois Wheeler Snow; Random House, Mississauga, ON, 1981; cloth, 279 pp, \$25.95. The book is an abbreviated collection of Snow's writing during his stay in China as a reporter from 1928 to 1941 and of some of work since then. Illustrated by graphic photographs depicting the gruesome events that led to the Communist take-over and the hardships endured in the difficult struggle. A moving historical documentary that cannot be overlooked.

certainly to be recommended, particularly to those who are

dealing with upper elementary school-aged children.

Health

## Take care of that body

**Your Body His Temple: Reaching a Balanced View of Diet and Physical Fitness** by A. L. Heller; Thomas Nelson, Toronto, ON, 1981; pb, 194 pp.; \$4.95. Reviewed by John Byl, Chatham, ON

In 1978, approximately 934,000 people died in the United States because of diseases of heart and blood vessels. All

other causes, including cancer (397,000) and accidents (106,000), comes to approximately 993,000. This means that almost half of those who died in the U.S. three years ago died because of diseases of heart and blood vessels. One of the most telling facts Heller uses in his argument is that we are generally in bad shape, but that there is something we can do about it.

Dr. Heller, an endodontist (a dentist) and enthusiastic jogger, begins his book with a section on understanding the body physically and then goes on to argue that our bodies and time are both on loan from God. He quotes some suitable scripture to support these notions, "yet other texts are used questionably; for example, Romans 16:17, 18: "Keep your eyes on those who cause

dissensions ... For such men are slaves, not of our Lord Christ but of their appetites ...."

He briefly explains the role of the heart and pulse rates. With the use of Proverbs 23:20, 21, he points out the sinfulness of obesity and goes on to describe the role of fat, muscle, reasons for overweightness, and how a study shows that a decrease in calorie consumption and an increase in

physical activity are best suited to healthy weight loss and living.

The remainder of the book addresses itself to: exercise, warm ups, proper clothing and footwear (for jogging), cautionary notes regarding the weather and commonly asked questions about exercise.

The very last portion deals with eating right. He carefully explains the digestion, the role (both positive and negative) of calories, carbohydrates, fat, sugar, vitamins, minerals and those new diets.

In conclusion he reminds the reader that a change of lifestyle is needed, based on scripture.

He leaves the reader with a sample "Contract Before God for a Healthier Temple," and then provides a very fine suggested readings list and bibliography.

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